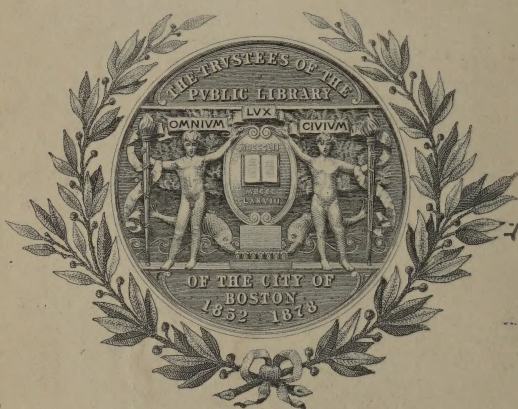


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ABOLITION
OF
NEGRO APPRENTICESHIP:

BEING

THE FOURTH ANNUAL REPORT

OF THE

4265.181

GLASGOW EMANCIPATION SOCIETY,

PRESENTED AT A PUBLIC MEETING, TO CÉLEBRATE THE ABOLITION
OF THE SYSTEM OF NEGRO APPRENTICESHIP
IN THE BRITISH WEST INDIA COLONIES, 2D AUGUST, 1838; WITH AN APPENDIX,
CONTAINING PROCEEDINGS
AT THE ANNUAL MEETING, AND OTHER INTERESTING DETAILS.

1838.

GLASGOW:

PRINTED BY AIRD & RUSSELL, 75, ARGYLL STREET;
AND SOLD BY GEORGE GALLIE, BUCHANAN STREET;
J. SYMINGTON & CO., QUEEN STREET;
JOHN M'LEOD, ARGYLL STREET; DAVID ROBERTSON, TRONGATE;
AND WILLIAM SMEAL, GALLOWGATE.

MDCCCXXXVIII.

OF

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OF THE SYSTEM OF NEGRO APPRENTICESHIP

IN THE BRITISH WEST INDIA COLONIES, 2D AUGUST, 1838; WITH AN APPENDIX,

CONTAINING PROCEEDINGS

AT THE ANNUAL MEETING, AND OTHER INTERESTING DETAILS.

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1838

A page from a manuscript, likely a calendar or a table of numbers. The page is filled with a grid of small circles, some of which are filled in, forming a pattern that suggests a calendar or a table of numbers. The circles are arranged in rows and columns, with some circles being filled in and others being empty. The overall layout is a grid-like structure.

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MDCCLXXXVIII.

Family of
William Lloyd Garrison,
July 8, 1899.

CITY OF BOSTON
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ANNUAL MEETING.

GLASGOW, 2d August, 1838.

THE Fourth Annual Meeting of the GLASGOW EMANCIPATION SOCIETY, was held this evening, at 7 o'clock, in Dr. WARDLAW'S Chapel.

On the motion of WM. CRAIG, Esq., JOHN DENNISTOUN, Esq., one of the Members of Parliament for the City, was called to the Chair.

Mr DENNISTOUN, after introducing the business, called upon Mr John Murray, one of the Secretaries, to read an Abstract of the Annual Report. It was then—

I. Moved by the *Rev. David King*, and seconded by the *Rev. James M'Tear* :—

“That the Report, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the Committee.”

II. Moved by the *Rev. Dr. Heugh*, and seconded by the *Rev. William Anderson* :—

“Resolved,—That this Meeting record their fervent thankfulness to God, for the signal success with which He has crowned the recent efforts of the Friends of Negro Emancipation: that they offer their heartfelt congratulations to their friends and coadjutors throughout the kingdom, on the result of the great struggle in which they have been engaged—to their Negro fellow-subjects, on their happy release from degrading and grievous oppression; and to the Legislatures of Antigua and Bermuda, whose just and politic conduct has at last been imitated by all the other chartered Colonies of the British Crown.”

III. Moved by *George Thompson, Esq.*, and seconded by the *Rev. Patrick Brewster*, of Paisley :—

“*Resolved*,—That this Meeting, while celebrating the signal victory obtained by the power of an enlightened and religious Public Opinion, over Slavery in the British Colonies, look with feelings of unfeigned sympathy and commiseration, at the condition of their Negro brethren in other parts of the world; and believing that the time is now fully come, when this nation can, by her *example* and her *efforts*, produce a powerful, if not decisive influence, in favour of the Abolition of the African Slave Trade, the Slavery of British India, and the cause of Emancipation in the United States of America, and the various dependencies of European powers;—and, considering that gratitude for past successes is most unequivocally and consistently shown by increased devotion to the cause divinely prospered, renew their pledge to persevere in the use of all proper means to effect the Universal Abolition of Slavery, and the Slave Trade.”

IV. Moved by the *Rev. H. M. McGill*, and seconded by the *Rev. Stewart Bates*, late of Kelso :—

“*Resolved*,—That this Society, deeply sensible of the value of the strenuous efforts of the *Glasgow Ladies' Auxiliary Emancipation Society*, tender them their grateful thanks for the very efficient assistance they have rendered to the Funds during the past year: that our thanks be also tendered to those friends of the cause at a distance, who have sent remittances to our Treasury; and we trust, this Society will continue to be honoured by their zealous co-operation, until Slavery be abolished throughout the world.”

V. Moved by *James Beith, Esq.*, and seconded by the *Rev. John Edwards* :—

“*Resolved*,—That the cordial thanks of this Meeting, are justly due, and are now given, to *GEORGE THOMPSON, Esq.*, for his long-continued, nobly-sustained, and now eminently-successful efforts, in the Anti-Slavery cause; and this Meeting hereby intimate their readiness to support him in the prosecution of such measures as may be yet thought necessary to accomplish the universal extinction of Slavery.”

VI. Moved by *George Thompson, Esq.*, and seconded by *Patrick Lethem, Esq.* :—

“*Resolved*,—That this Meeting, entertaining the liveliest sense of the great value of the services rendered to the cause of Emancipation, by the untiring labours of Mr John Murray and Mr William Smeal, Secretaries to the *Glasgow Emancipation Society*, do tender to those Gentlemen their

warmest thanks; and, also, their sincere congratulations upon the late auspicious victory of Anti-Slavery principles—a victory which, by their zealous exertions, they have so largely and honourably assisted to gain.”

VII. Moved by the *Rev. John Johnstone*, and carried by acclamation:—

“That the thanks of the Meeting be given to Dr. Wardlaw and the Trustees, for the use of their Chapel; and to John Dennistoun, Esq., M.P., for his kindness in presiding on this occasion, and for the satisfactory manner in which he has represented the Anti-Slavery public of Glasgow, in his place in Parliament.”

JOHN DENNISTOUN, *Chairman*.

OFFICE-BEARERS.

President.

ROBERT GRAHAME, Esq., OF WHITEHILL.

Vice-Presidents.

REV. DR. WARDLAW, REV. DR. HEUGH, REV. DR. KIDSTON,
ANTHONY WIGHAM, Esq., Aberdeen.

Treasurer.

JAMES BEITH, Esq.

Secretaries.

MESSRS. JOHN MURRAY AND WILLIAM SMEAL.

Committee.

Rev. William Anderson.
William Auld.
William Brash.
John Duncan.
John Eadie.
John Edwards.
Greville Ewing.
Alexander Harvey.
John Johnstone.
David King.
William Lindsay.
James M'Tear.
James Paterson.
Thomas Pullar.
Michael Willis.
Messrs. David Anderson.
J. S. Blyth.
Hugh Brown.
William Brown.
Walter Buchanan.
Robert Connel.
William Craig.
G. C. Dick.
William Ferguson.

MESSRS. John Fleming.
George Gallie.
Thomas Grahame.
Robert Kettle.
Henry Langlands.
Patrick Lethem.
Donald Macintyre.
John Maxwell, M.D.
Colin M'Dougal.
Ninian M'Gilp.
Anthony M'Keand.
David M'Laren.
John M'Leod.
William P. Paton.
John Reid.
Robert Sanderson.
James Stewart.
George Thorburn.
Archibald Watson.
George Watson.
James Watson.
William White.
Andrew Young.

Honorary and Corresponding Members.

GEORGE THOMPSON, Esq.
RIGHT HON. LORD BROUGHAM.
JOHN DENNISTOUN, Esq., M.P.
JOSEPH STURGE, Esq., Birmingham.
DANIEL O'CONNELL, Esq., M.P.
REV. THOMAS ROBERTS, Bristol.
REV. PATRICK BREWSTER, Paisley.
WILLIAM LLOYD GARRISON, Esq., Boston, New England.
ARTHUR TAPPAN, Esq., New York.
JAMES G. BIRNEY, Esq., do.
JAMES JOHNSTON, Esq., Upper Canada.
REV. NATHANIEL PAUL, Albany, New York.
JAMES M'CUNE SMITH, M.D., do.
M. GEORGE WASHINGTON LAFAYETTE, } Paris.
M. VICTOR DE TRACEY, }

REPORT.

To report, in chronological succession, their transactions since the last Annual Meeting, would impose on your Committee no difficult task; but, at the risk of disturbing the exact order of events, they prefer to gratify their feelings of joy and exultation, by at once communicating to their constituents and the public, what many may have learnt from other quarters,—the delightful and soul-cheering intelligence, that in the British West India Colonies, there is reason to believe, there exists not now, either a Slave or an Imperial Apprentice.

After such a glorious result, it may by some be deemed superfluous to trace the steps by which it has been attained; while others may be impatient to know how our labours have at last been crowned with success. And first, it becomes us to resolve all into the directing and over-ruling Providence of God, who makes the wrath of man to praise Him, and restrains the remainder of wrath; and if we have been in any measure employed as instruments in the good work, to God belongs all the glory, honour, and praise.

But, although all the Slaves in the British dominions were entirely free, and placed under the Government of as impartial laws as we are, no one who has considered the object which this Society aims to accomplish, and the field of labour before it, as set forth in the Third Resolution passed at the last Annual Meeting, can fail to perceive that the work is yet *only begun*.

At a Public Meeting, held on the 14th February last, a Resolution, previously come to by your Committee, to continue our agitation, and to defer the Annual Meeting, due in

March, till the 1st of August, was confirmed; so that now we have to detail the transactions of seventeen months, during which there have been ten Meetings of Committee, and five Public Meetings, three Petitions to Parliament, two Memorials to Government, a Memorial to the Queen, and three Delegations to London.

The opinion of your Society on the state of the Anti-Slavery question, and on the condition of the Slaves in the British Colonies, at the time of our last Anniversary, (March, 1837,) may be clearly and concisely exhibited, by referring to the Second Resolution then passed, viz. :—

“*Resolved*,—That according to the natural rights of the species, the revealed will of God, and the common law of this country, our fellow-subjects in all the British dependencies, are entitled to Immediate, Unconditional, and Entire Freedom :

“That this Society has ever regarded the system of Apprenticeship, imposed by the Imperial Abolition Act, upon the Negroes of the West Indies, the Cape of Good Hope, and the Island of Mauritius, as most unjust in principle—an unnecessary and cruel restriction upon their liberties—contrary to the repeated assurances of Lord Althorpe, that the Government measure should be ‘safe and satisfactory,’—and as setting at naught the determination officially and solemnly recorded by the Anti-Slavery Associations of the United Kingdom, through their *three hundred and thirty-nine Delegates* assembled in London in 1833—to oppose by every constitutional means, any measure which, professing to meet the claims of justice ‘would leave the Negro half a Slave and half a Freeman :’

“That the experience of the working of the Apprenticeship System in the Colonies, since the 1st of August, 1834, has more than justified the strong disapprobation and fears previously expressed by the Friends of the Slave; while the results of *Immediate* and Unconditional Emancipation in Antigua and the Bermudas, have afforded additional proof of the fitness of the Negro for *unabridged* personal freedom :

“That evidence the most ample and incontrovertible has shown the Apprenticeship scheme to be vexatious and oppressive in its operation; favourable to the continued exercise of a cruel and arbitrary power on the part of the Manager, and other interested persons: and that instead of fulfilling the promise of Mr Stanley, and being a condition in which the Negro ‘would enjoy every right and every privilege of a freeman,’ it is one of degrading *bondage*, coerced and uncompensated *labour*, of brutalizing *subjection* to Plantation despotism, and of almost friendless exposure to the worst incidents by which the hateful system of Colonial Slavery has ever been distinguished :

“That this Society, firmly believing ‘Apprenticeship’ to be but another name for *Slavery*, would express its deep abhorrence and utter condemnation of the system, and its conviction, that it is the duty of Abolitionists throughout the kingdom, to demand, in the name of humanity and religion, that it be immediately abolished, and that the Negro be forthwith raised to a state of unqualified freedom, and be governed by laws framed in all respects on the same principle as those to which his white fellow-subjects are amenable.”

The above representation is only an echo of that set forth in your Petition in 1836, and the substance of your subsequent Petitions and Memorials—the allegations in which, have from time to time, been more and more clearly substantiated.

At that early period, your Society pointed out the evils of the Apprenticeship system, Petitioned against its continuance, and Memorialized the Government on the disgraceful Mauritius affair; whereby about Two Millions of the people's money was given by Government to reward those, who, in the eye of the law, *have been guilty of felony*. Your Society constantly maintained the injustice and iniquity of the system; saw through the veil interposed to hide its cruelties and oppressions; and unceasingly exposed them to the public gaze.

It will be remembered, that the answer of Parliament to the Petitions of the people, was a Committee of Inquiry—or rather of *delay*;—for, with the clearest evidence of the violation of the Imperial Abolition Act, they concluded their first session's report, by declaring, that “nothing could be more unfortunate, than the abandonment of the Apprenticeship.”

Soon after your last Annual Meeting, Mr Joseph Sturge of Birmingham, returned from a visit to the West Indies, which he had undertaken at his own expence, to examine the working of the Apprenticeship system, and in June last, at a public breakfast given to him at Birmingham, he communicated the result of his inspection, sustaining all our former allegations, stating many instances of cruelty and oppression, which came to his knowledge, and showing, that from the inefficiency or corruption of the Special Magistracy, the Negroes were without the protection intended for them, and paid for by this country, and that their condition was, in many respects, worse than during Slavery.

At a Public Meeting of your Society, on the 19th of June, 1837, an expression of thanks to Mr Sturge and his companions, for their exertions and valuable services in the cause, was voted, and a Petition to Parliament for the Abolition of the Apprenticeship was passed. On that occasion, the Rev. G. B. Cheever, of Salem, Massachusetts, was present, and took part in our proceedings, by moving a Resolution to the effect—that by the continuance of this System in our Colonies, the progress of freedom in the United States must be proportionably retarded.

Soon after this period, it was proposed at Birmingham and Bath, to assemble a Meeting of Delegates in London, from all parts of the kingdom, to concert measures for accelerating the Abolition of the Apprenticeship system; and on the 8th of

November, your Committee convened a Public Meeting, to submit to their constituents urgent reasons for this measure, in order to demonstrate to the Government the opinion and desire of the Anti-Slavery public. At that Meeting, the appointment of Delegates, previously made by your Committee, was confirmed, and they immediately proceeded to London; where, on the 14th of November, at Exeter Hall, they met with the Delegates assembled from all parts of the kingdom, to the number of one hundred and forty.

The assembled Delegates, in a series of Resolutions, expressed their own and the unanimous opinions of the Anti-Slavery public—ascertained at meetings previously held throughout the United Kingdom, on the state of Slavery in the Colonies—and their solemn determination, in dependence upon divine aid, to adhere to the pledge of 1833: “That while Slavery obtains under any form, however modified, or however sanctioned, they would never relax from their efforts, nor swerve from their purpose, to exert the influence they collectively or individually possessed, to effect by all legitimate means, its immediate and entire Abolition.” They resolved to seek, by all constitutional means, as the only plan for securing full and impartial justice to the Negroes, the Total and Unconditional Abolition of the Apprenticeship system throughout the British Colonies, on or before the 1st of August, 1838:—and the proof, in their opinion, being complete, that Slavery in its essential features, and in some particulars of an aggravated nature, still exists in the British Colonies; and believing that no legislative measures short of absolute Emancipation, can supply an effectual remedy, they solemnly deprecated the re-appointment of a Parliamentary Committee of Inquiry, as calculated to evade the demands of justice, and prolong the misery of the Negro; and declared that they would use all proper means to prevent so disastrous a measure.

The Delegates also drew up a Memorial to the Government, in which these sentiments were embodied, and they presented the same to Lord Melbourne. His Lordship’s answer was far from being satisfactory, and was in fact, only a referring of the business to Lord Glenelg; to whom the Memorial was afterwards presented, and whose reply, through Sir George Grey, was equally unsatisfactory with that of the Premier.

The Delegates had by this time appointed a Committee resident in London, under the title of the “Central Negro Emancipation Committee,” to follow out their views, watch over the proceedings in Parliament, and to conduct a News-

paper devoted to the cause.* The Central Committee, on receiving Lord Glenelg's reply to the Delegates' Memorial, resolved, "That it is but too apparent that the Government are not disposed to accede to the prayer of the Memorial; therefore, it is the opinion of this Committee, that without loss of time, the voice of the country should be loudly raised in behalf of the suffering and oppressed Nègroes."

Nothing now remained but to renew agitation with redoubled vigour; and to send up Petitions to Parliament in thousands, from all parts of the kingdom.

The Glasgow Delegates having returned, a Public Meeting was convened on the 28th of December, to hear their Report; when a Petition for the Total Abolition of the Apprenticeship system, on the 1st of August, 1838, was agreed to, and signed by the Chairman on behalf of the Meeting.

With the consent and approbation of your Committee, the Secretaries transmitted an Address on the subject to the Ministers of Religion, and others in the West of Scotland, to solicit and stimulate their exertions in the cause, and to urge the getting up of Petitions.

Another Public Meeting was held on the 14th of February, to hear Mr George Thompson, who was one of the Delegates from Glasgow, at the Convention in November last, and who had subsequently been engaged by the Central Committee in London, to agitate the subject throughout England, and was intimately acquainted with the aspects of the question.

Your Society then passed a Resolution, expressing their highest gratitude for his invaluable services, as the advocate of the rights of the enslaved; and having had their convictions of the oppressive and iniquitous nature of the Apprenticeship system further confirmed by the information so copiously and so ably detailed by Mr Thompson; and their zeal stimulated by the noble spirit displayed by their Anti-Slavery brethren in England, they approved the determination of your Committee to defer the Annual Meeting due in March, till the 1st of August next, and resolved to sustain the agitation against the system of Apprenticeship, in order that, if possible, it might be brought to a final termination at that period. A Resolution was also passed at that Meeting, condemning as grossly oppressive, a

* This Journal, entitled "*The British Emancipator*," is conducted with much ability; contains information of the most interesting description regarding our Colonies; and is strongly recommended to the attention of the Friends of Freedom. It may be had through the Secretary of this Society, Mr W. Smeal, Gallowgate.

despatch of Lord Glenelg, restricting the sale of Crown Lands in the Colonies, avowedly for the coercion of the Negroes to the cultivation of Sugar, and other staple productions. It also characterized the importation and Apprenticeship of the Hill Coolies of Hindostan, into Guiana, as a flimsily disguised revival of the Slave Trade; and your Committee were instructed to Memorialize the Government on the former, and to embody in the Memorial, a strong protest against the latter measure. This they did, and have only received an acknowledgment of the receipt of the Document, but no specific reply on either subject.

It having been ascertained, that, in consequence of the ill health of Sir Eardly Wilmot, who was to bring forward a motion in the House of Commons for the Abolition of the Apprenticeship on the 1st of August, that motion was to be introduced by Sir George Strickland, on the 29th of March; your Committee were convened ten days previously, when several Delegates were again appointed to meet those from other parts of the kingdom, at Exeter Hall, on the 27th, or if possible, on the 22d; some of the gentlemen nominated being at that time in London.

In the meantime, another Memorial was presented to the Government by the Delegates in London—but seemingly without any effect—for the motion of Sir George Strickland was met by the Government with an amendment in favour of a Bill brought into the House of Peers by Lord Glenelg, to *amend* the Imperial Abolition Act:—a Bill which, if it could have been carried into effect as Law, would have been regarded by the Planters as a stringent and coercive measure; but from want of an executory principle in all such laws in the West Indies, the Anti-Slavery Public had no confidence in it whatever as an improvement in the condition of the Slaves; and besides, they concluded that the Planters, having been guilty of a breach of faith in the working of the Emancipation Act, the people of this country who had paid for *Entire Emancipation*, had a full right to demand it for the Slaves, and therefore they could not feel satisfied with Lord Glenelg's Bill. In the division on this motion, only 217 Members voted for the Immediate Termination of the Apprenticeship; while 271 voted for Lord Glenelg's Bill, or the continuance of Slavery. With such a respectable Minority, however, the Delegates were not discouraged, but determined to make another effort to carry their point. Meanwhile, great exertions were made throughout the kingdom, to get

up Petitions,—and your Committee were not idle in this respect. They met on the 6th of April, and resolved to call a Public Meeting of the Citizens, to petition both Houses of Parliament against Lord Glenelg's Bill, and in favour of Immediate Emancipation. Another Meeting of Committee was held on the 10th of April. Letters were read from the Central Committee in London; the Resolution to petition was confirmed; the Petitions, it was determined, should be signed by both sexes; and it was also resolved to Memorialize the Queen, through her illustrious uncle the Duke of Sussex. Circulars were afterwards sent to the various Constituencies throughout Scotland, urging them to endeavour to prevail upon their respective Representatives to support the Abolition Measure in Parliament.

A Public Meeting of the Citizens of Glasgow, accordingly took place, on the 16th of April. It was one of the most numerous Meetings ever held within doors in this city, and exhibited a most enthusiastic spirit in behalf of the cause of the Slave. The proposal of your Committee to protest against the Government measure of continuing the system of Apprenticeship, *alias Slavery*, till 1840; that Petitions should be sent from the Men and Women of Glasgow, for the entire and uncompensated freedom of the Negroes and their children, in the British Colonies, on the 1st of August; and also to Memorialize the Queen on the subject, were duly sanctioned.* Resolutions were passed, expressive of the thanks of the Meeting to the Delegates who had assembled in London, for their alacrity, zeal, and essential services in the cause; to the Gentlemen who represented Glasgow, there was tendered the same tribute of approbation; also to Lord Brougham, for his distinguished advocacy of the rights of the enslaved; together with an acknowledgment of the philanthropic conduct of the Marquis of Sligo, in declaring that all his Slaves should be free on the 1st of August. Unqualified approbation was likewise expressed of the conduct of Sir George Strickland and Joseph Pease, Esq., the mover and seconder of the Resolution on the 29th March, with that of the 215 Honourable Members who voted with them, among whom was John Dennistoun, Esq.;—the Meeting also cordially approved of the conduct of the Members of Baptist and other Churches in Jamaica, who had liberated their Slaves,—of the Missionaries, who had fearlessly advocated the rights of their Coloured

* See Petition and Memorial, Appendix, I. and II.

brethren,—of those Special Magistrates who had endeavoured to protect the Slaves, and to do justice impartially,—of the minority in the Jamaica Assembly who had recently voted for Abolition; and, finally, of the conduct of the Negroes, in the exemplary patience and forbearance they had manifested.

The Petitions to Parliament were signed, in a few days, by upwards of 102,100 Males and Females; a number, it is believed, without a parallel in the history of petitioning. Lord Brougham presented the Petition to the Lords, and Mr Denistoun that to the Commons.

After the defeat of Sir George Strickland's motion, the Central Committee deemed it advisable to bring the matter *again* before Parliament, and to convene another Delegation in London; and on the 17th of May, Delegates were again appointed by your Committee. On the 22d, a Resolution, proposing the *immediate termination* of the Apprenticeship, was brought forward in the House of Commons by Sir Eardley Wilmot, which was carried by a majority of ninety-six to ninety-three. But on the same evening, Lord John Russell declared, that the Government were determined to oppose, at every stage, any attempt to carry through a Bill in accordance with this Resolution.

On the 28th of May, Sir George Grey brought forward Lord John Russell's threatened motion, in opposition to the Abolitionists; and, mustering all their strength and influence to the contest, by a majority of 72, the Representatives—should we not rather say the *mis*-Representatives of the people,—declared that, as far as their power and influence were concerned, Slavery might and should continue till 1840.

The fruit of the Anti-Slavery agitation was, in the meantime, beginning to appear in the Colonies. Montserrat, Nevis, Tortola, the Virgin Islands, and Barbadoes, had declared for Freedom in 1838—the flame was rapidly extending, and on the 16th of July, the joyful intelligence reached us, that the Jamaica Assembly had, without one dissenting voice, passed a Bill to Abolish the Apprenticeship on the 1st of August, which, with the accounts anticipated from the few remaining Islands, your Committee regarded as tantamount to Emancipation in all the British Colonies; and being convened on the 18th of July, they Resolved,

“ I. That instead of holding the Annual Meeting of the Society on the first of August, as formerly agreed upon, it be recommended to those Ministers who are Members of the Committee, to observe *the evening of that day* with their Congregations, in their respective places of wor-

ship, as a time of public solemn thanksgiving to Almighty God, for the signal success with which He has graciously crowned the efforts of the friends of Slave Emancipation; and as the recent unparalleled exertions in the cause of Freedom have entailed heavy responsibilities on this Committee, and the Central Emancipation Committee in London—that Collections in aid of the Funds be made on that occasion, or at such other time as the different Congregations may consider more convenient. And this Committee respectfully suggest to CHRISTIAN MINISTERS OF EVERY DENOMINATION, in this city and throughout the country, to unite in this mode of expressing gratitude to Divine Providence; being well assured, that in thus soliciting the observance of this solemnity, the Committee are only anticipating a feeling that is alike common to Ministers, and to the friends of the Negro in general.

“II. That the Annual Meeting of the *Glasgow Emancipation Society*, be held on Thursday, the 2d August, at Seven o'clock, evening.”

Thus, by the blessing of God, we meet here this night, where we have often before met—to discuss, debate, and deliberate on the subject—we meet to congratulate one another on the downfall of Slavery in the British *West India* Colonies, and to thank the Almighty Disposer of events, for the blessings thus bestowed upon our fellow-men and fellow-subjects. But we will yet have somewhat to do—to see that the Negroes are fully and impartially protected in the exercise and enjoyment of those rights, of which they should never have been deprived, and which are only now opened up to them by law.

We expect soon to see Slavery entirely banished from the whole of the Antilles. The Spanish Islands, Cuba, and Porto-Rico; the Danish Islands, Santa Cruz, and St. Thomas; and the French Islands, Martinique, and Guadaloupe, must very soon be infected with the spirit of Liberty.

But Slavery still exists to a great extent in the British dominions in the East Indies, to which our attention must now be turned.* We have the pleasure however, to observe, that the Government have at last been prevailed on to suspend the Hill Coolie Slave Trade, for two years—we trust for ever.

We look now to America. Alas! that we must say it,—to the Liberty-loving Republic of America,—as the strong-hold of Slavery. But even there, there are hopeful signs of the dissolution of the accursed system; and we have good reason to expect, from the outposts having surrendered to the force of public opinion, that the citadel will not long resist.

The accounts from the United States, which we have received during the year, are very encouraging; but we can here hardly do more, than give a very short abstract.

* See Appendix, IV.

And first, we would join our lamentations to those of our American fellow-Abolitionists, over the martyrdom of Elijah P. Lovejoy, a distinguished Minister, who was shot by a mob, for his advocacy of Civil and Religious Liberty.

There have been three hundred and forty Anti-Slavery Societies organized throughout the year, making the total number within the United States, one thousand three hundred and forty-six. State Societies have been formed in Illinois, Delaware, and Connecticut. Measures are in progress for another in Indiana. The nine State Societies previously existing, have been energetic, and in successful action. Vermont has doubled its pledged contribution. Massachusetts has exceeded its pledge by 10,000 dollars. Some States have got Anti-Slavery Libraries, and others have Newspapers of their own devoted to the cause.

Notwithstanding the embarrassments of the country, the receipts of the American Anti-Slavery Society for the year, have been 44,000 dollars ; an increase of 5,000 dollars over last year. 646,502 Anti-Slavery publications have been issued. The Society has had 38 travelling, and 75 local Agents, lecturing on the subject. Many Petitions to Congress, and to the State Legislatures, have been presented on the subject generally, and on the branches into which it is divided ; and notwithstanding the opposition of Mobs, Legislatures, and Ministers calling themselves Christians, the cause is prospering and overcoming all opposition ; and the public opinion, that Slavery is as unprofitable and unmerciful as war, is likely soon to carry all opposition before it. Therefore we have good encouragement to go on in the strength of the Lord, till all his foes are subjected unto Him.

It must be obvious, that since the last Annual Meeting, your Committee has been called upon to make great exertions, and must have incurred considerable expense in Publications to disseminate information, in Public Meetings, Petitions, Delegations, &c.; and while your Committee gratefully acknowledge the support received from Subscribers and the Public, and especially from the Ladies' Society, who have most zealously laboured, and largely contributed in aid of the cause; they would remind the friends of Universal Emancipation, that to defray the extraordinary expenses of the past year, and to enable the Committee to prosecute the immense work which yet lies before them, they will have to draw largely upon their liberality.

APPENDIX.

No. I.

UNTO THE HONOURABLE THE COMMONS OF GREAT BRITAIN
AND IRELAND, IN PARLIAMENT ASSEMBLED :

THE PETITION OF THE UNDERSIGNED INHABITANTS OF THE
CITY OF GLASGOW, AND ITS VICINITY :

HUMBLY SHEWETH,

That your Petitioners once more approach your Honourable House, with respectful but most importunate earnestness, on behalf of the Negro population of the British Colonies, who, under their new designation of Apprentices, continue really enslaved, though nominally free.

That this importunity is not dictated by any factious opposition to the Government of their country, but by a patriotic solicitude for its authority, its consistency, its honour, and the blessing of heaven upon its Councils, as well as by the principles of humanity and justice towards the oppressed.

That your Petitioners at the same time consider themselves as having no light cause of complaint, and ground of confident appeal, in behalf of all the subjects of the British Empire, of which they form a part, in the fact of their having been so egregiously defrauded of their justly expected equivalent for the enormous expenditure of the nation's treasures.

That, having from the first protested against the terms of the Abolition Act, as withholding from the Negro that immediate and complete freedom, to which he had a natural and inalienable right, and to which his fellow-subjects had acquired a right in his behalf, by the ample compensation awarded to the Planter—your Petitioners do now the more earnestly and indignantly remonstrate against the prolongation of his present anomalous condition, seeing it has not only failed of effecting that mitigation of hardship and cruelty which it delusively promised, but has even, in some respects, aggravated the oppression.

That they, therefore, protest against the Bill for amending the Abolition Act, which has just received the Royal assent, as not only calculated to thwart the friends of the Negro, in their efforts to secure his immediate and entire liberation, but as likely to prove equally delusive with former half measures, in its promises of protection and amelioration ; as tending

to disappoint the hopes and increase the discontent of the Apprentices; to irritate, by new modes of interference, the Apprentices' masters,—to exasperate the sensitive jealousies of the Colonial Legislatures,—and, by these means, along with the unnatural distinction between the prædial and non-prædial Negroes, to endanger the tranquillity of the Colonies, and, judging both from reason and from the experiments which have actually been made, to expose them to a risk of insurrectionary disturbances, incomparably greater than any that would arise from one noble act of instant and full enfranchisement: an act, which, while it conciliated the good-will of the oppressed, would inspire a confidence, which cannot otherwise be felt, in the providential favour of the God of righteousness and mercy.

That, in the judgment of your Petitioners, the obligation of the Planters to fulfil the provisions of the Abolition Act, did not arise from any optional convention on their part, but from the independent authority of the British Legislature; that this obligation was mightily enhanced by the spontaneous munificence of that Legislature in bestowing the Twenty Millions of compensatory premium; that, according to the abundant admissions of the Secretary of State for the Colonies, this obligation has, notwithstanding, been to a great extent, most flagrantly violated, with insulting defiance, and in the face of unexampled forbearance, so as to render it not only warrantable but imperative, for the Home Government, to put the only effectual stop to the evasive arts of inhumanity and mistaken selfishness, by finally and for ever terminating the system under which they are practised.

That your Petitioners are far from affirming that the breach of faith on the part of the Planters, has been universal, or that in those cases in which it has existed it has been equal in degree; and that they are equally far from holding the principle that the innocent should be recklessly involved in the consequences of delinquencies which are not their own; but in these circumstances they consider themselves warranted to take their stand, not in the acts of individuals merely, but in those of the principal Colonial Legislatures, as the representatives of their respective communities—to balance the wrong which might be supposed done to such of the Planters as have been the least unfaithful to the terms of the Act, by the far greater amount of wrong endured by so large a proportion of the unoffending Negroes—and at the same time to urge the plea that even the most exemplary of the Planters will not, by the act of immediate emancipation for which your Petitioners pray, sustain any ultimate injury, but will find the voluntary and fairly-compensated labour of freemen, more effectually productive than the unpaid and unwilling toil of apprenticed bondsmen.

May it therefore please your Honourable House, instead of allowing the present system of injustice and oppression to continue for two years longer, or endeavouring to amend it by further measures of problematical, and at best, of very partial efficiency, to ordain that it be finally abolished on the 1st of August, 1838, and that from that time, the prædial equally with the non-prædial class of the Negro population, and their children, be placed, without any additional compensation to the Planters, in a state of unqualified freedom, and admitted to all the common privileges of British subjects; and your Petitioners shall ever pray, &c.

No. II.

TO HER MOST GRACIOUS MAJESTY, VICTORIA, QUEEN OF THE
UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, AND THE
VARIOUS COLONIES AND DEPENDENCIES THERETO BELONGING.

MAY IT PLEASE YOUR MAJESTY.

We, a portion of your Majesty's dutiful and loyal subjects, resident in the city of Glasgow and its vicinity, being publicly assembled to promote measures for the redress of the wrongs of the Negro population of the Colonies, encouraged by the assurances which flow in upon us from every quarter, of the truly Royal Grace of your Majesty, make bold to approach your Majesty, through your illustrious Kinsman, and our admired friend, His Royal Highness the Duke of Sussex, with our humble complaint on behalf of that forlorn class of our fellow-subjects, who are denied the privilege of addressing your Majesty for themselves;—who groan under the bondage of taskmasters, so inimical to the honour of your Majesty's throne, that any attempt on their part to meet together, and frame Petitions, as we at present do, would be indignantly avenged with stripes and imprisonment! Our honoured Queen! irrespective of the other principles by which we profess to be actuated in our present measures, would our *Loyalty* be genuine, did we patiently submit to such an obscuring of the splendour of your Majesty's reign, that there should be nearly a million of the lieges dwelling in misery so abject, that any attempt made by them to supplicate your Majesty's Royal clemency, would insure an increase of their wrongs and wretchedness? May it please your Majesty! It is the fervent prayer of our loyalty, that your Majesty's Throne on earth may shine with some reflection of the Mercy of the Heavenly Throne of that Redeemer, to whom every subject of His Kingdom has freedom of access with his prayer, in the assurance that he shall meet with sympathy and relief.

In proof that we do not presume to trouble your Majesty with unfounded and frivolous complaints, we refer to the manner in which the noble Lord, the Secretary for the Colonies, has, by his admissions lately made before Parliament, authenticated the charges which we have been accustomed to make against the Planters, in respect of their abuses and misrule in the administration of the Apprenticeship scheme. Did your Majesty's other Royal duties and engagements permit your Majesty leisure to inquire into the details of this subject, such scenes of cruelty would present themselves to your Majesty's view, as could not fail highly to excite your Majesty's Royal indignation, that such atrocities should be perpetrated within your Majesty's dominions. We therefore appeal to our Sovereign's sense of justice, even granting that a compact was made by the Legislature with the Planters, (which the Right Honourable the Lord Chief Justice of England denies,) that, in addition to the compensation of Twenty Millions Sterling, the Slaves should be consigned for their Masters' benefit, to six years' Apprenticeship,—if these Planters have not flagrantly violated that compact, so as to forfeit the alleged right, and leave the British Government free, to deal with the subject as to their wisdom and humanity may seem best:—We further appeal to your Majesty's soundness of judgment, when the same Noble Secretary explains how his despatches have been treated with contempt, and the Governors, who represent your Majesty,

thwarted and insulted when remonstrances have been made against their abuses,—if any attempted amendment of the Abolition Act is likely to be efficient in procuring an amelioration of the condition of the Negroes ; and if less will serve the end than their elevation to a state of perfect freedom, that they may make their own bargain with the Planters for the remuneration of their labour. Finally, we appeal to your Majesty's solicitude for the peace of the Colonies, whether the experience of the Planters of Antigua and Bermuda be not sufficient security that immediate emancipation may be effected with safety, and without injury to the Planter's interests ; and whether delay in granting this Act of justice does not threaten the Colonies with the turmoil and insurrection of tens of thousands of an abused, disappointed, and exasperated population.

Most Gracious Sovereign : we forget not, that according to the Constitution of the Government of this Kingdom, the power of Legislation does not reside wholly in the Crown ; and we also keep in view that, since your Majesty's advisers are responsible for your Majesty's Royal Acts, justice requires that they be consulted in all public procedure ; yet equally are we persuaded, that your Majesty's voice at the Council Board, expressing sympathy for the Negro, his wife, and his child, and a desire that your Majesty should be advised to take measures for the effectual redress of their wrongs, by their immediate and entire emancipation, would not fail in producing the happiest results.

Our fervent prayer, therefore is, that He by whom "Kings reign, and Princes decree justice," may so mercifully order events, by his Providence, that at the approaching Coronation of your Majesty, among all the other high titles of your Majesty's Supremacy, it may be proclaimed that your Majesty is no longer a Queen of Slaves, and that for this consummation of the glory of the British Crown, we are in a special manner instrumentally indebted to the interference of your Majesty's humanity and love of justice.

With sincere expressions of admiring loyalty, we are your Majesty's dutiful subjects.

Signed in name, and by appointment of a Meeting of the Inhabitants of Glasgow, held 16th April, 1838.

WILLIAM CRAIG, *Chairman.*

JUBILEE OF NEGRO FREEDOM.

CELEBRATION

OF THE

Triumph of Freedom in the British Colonies.

(From the GLASGOW ARGUS, of Monday, August 6, 1838.)

No. III.

THANKSGIVING SERVICES ON THE 1ST OF AUGUST—PROCEEDINGS
AT THE ANNUAL MEETING OF THE EMANCIPATION SOCIETY—
SPEECHES AT THE SOIREE IN THE ASSEMBLY ROOMS.

GLASGOW, ever first in the struggle for the Emancipation of the Negroes in our West India Colonies, has not been behind in manifestations of rejoicing at the glorious triumph which has at last been achieved in favour of that much-injured race. As stated in our last, divine service was celebrated in many of the Churches, on Wednesday last. Below will be found some notices of these interesting occasions; and also reports of the proceedings at the Public Meetings, on the evenings of Thursday and Friday.

DR. WARDLAW'S CHURCH.

AFTER praise and prayer, and reading a portion of the Scriptures, Mr George Thompson, in the absence of Dr. Wardlaw, who was fulfilling an engagement of some weeks' standing at Aberdeen, addressed the audience. The following is merely an outline of his address:—

Mr THOMPSON said, he felt the importance and the responsibility of the task now imposed upon him, in occupying the place of the respected Pastor of that Church and Congregation, in his unavoidable absence; but he nevertheless most willingly undertook the discharge of that duty, which he (Dr. W.) would have discharged with so much satisfaction to them, as at all times he did, in similar cases, with so much credit to himself. He

felt deeply the honour of having the present opportunity of meeting them once more, and was assured of this one thing, that he would feel himself richly rewarded if in any degree he could make up for that lack of service which the absence of their Pastor must occasion. He (Mr Thompson,) then proceeded to observe that the last words written by the illustrious and immortal Wilberforce, in that eloquent and Christian-like appeal to the justice, and humanity, and religion of the country, which he sent forth some years ago, in behalf of the Negroes in the Colonies of the British Crown, were these—" *Our ultimate success is sure, and ere long we shall rejoice in the consciousness of having delivered our country from the greatest of her crimes, and rescued her character from the deepest stain of dishonour.*" These were the last words of a work written for the purpose of influencing the minds of the people of this country in favour of the extinction of Slavery in the British Colonies. If, then—(and he rejoiced, oh! how sincerely and deeply, at the events of that day)—if the prayer and prophecy of that great Abolitionist were fulfilled in these islands, then surely they were called upon, on that joyous, on that most blessed day, to rejoice in that deliverance, which Wilberforce foresaw—the deliverance of our country from "the greatest of her crimes," from her "deepest stain of dishonour." That day, as they all well knew, they were met to celebrate, not a nominal, but a real Abolition of the odious and unjust system of Negro Slavery, a system, as had often been shown, there and elsewhere, to be fraught with every description of cruelty, and fraud, and irreligion. That, then, was a day of joy—a day of triumph—a day of holy and justifiable gratulation—a day in which not they alone were called on to rejoice, but the country and the world, in the achievement of one of the purest and most peaceful triumphs that ever occurred in the annals of human philanthropy. The triumph they celebrated that day differed from the triumphs celebrated in other times and on other occasions; for theirs was peculiarly the triumph of moral energy—the triumph of an enlightened and sanctified public opinion—the triumph of Christian principle, brought to bear upon a wicked and powerful, an ancient and a widely-supported system of cruelty and Slavery. Theirs was not the triumph of a party—it was not achieved by Parliamentary tactics, or by diplomatic skill, or by Cabinet influence, or by the power of wealth, or by force of arms, or by sedition, or by insurrection, or by rebellion. On the contrary, they had been opposed by the Legislature—they had been opposed by the Government—and the wise, and the prudent, and the timid, the wealthy and the interested, had all lent themselves, throughout the contest, to oppose them at every step; they had had to fight for every inch of ground they had gained, against the consolidated might and resolution of the three estates of the realm, backed by the influence of all who were either too timid to engage in the work, or too fond of the system, to feel any desire to bring it to an end. In the face of all these foes they were brought to depend not upon an arm of flesh, not upon the hopes of a victory won by the sword, but on the simple force of truth, and moral suasion, and affectionate remonstrance, combined with the dissemination of knowledge, and its influence on the consciences and hearts of men. And what had been the result? God had graciously smiled on these instrumentalities; and that morning, when the sun went forth to gild the tops of the blue mountains of Jamaica, or to glisten on the waters of the Orinoco, or the Essequibo, that sun found not, he thought he might truly say, a single Slave within the sweep of the British flag, in the Gulf of Mexico, in the Carribean Sea, or along the shores of South America. Twelve months ago (observed Mr T.) their ears were pierced with every

day's reports of the horrors and cruelties of the Apprenticeship System in the West Indies; they heard of husbands separated from their wives, of children being dragged from their parents, and of atrocities as dreadful as had been committed when the system of Slavery reigned unchecked throughout the islands of the West Indies; they heard of the tread-mill lacerating and destroying its aged and helpless victims; they heard of dark and loathsome dungeons, of unpaid labour, of diminished food, and of circumscribed personal liberty. These were the tales they were doomed to hear from their missionaries and private friends in the West Indies, and from those who went on errands of mercy, to tread the shores of those distant islands, that they might bring over a truthful report of the real working of the Apprenticeship System. And they heard more—they heard that the Negroes were without friends, were tyrannised over by unjust judges, by perjured juries, and cruel magistrates; they saw the stream of mercy turned aside, and the waters of Marah given to the captives to drink. Truth had fallen in the streets, equity could not enter, justice stood afar off, and judgment was turned away backward. They asked themselves how long must such things continue? and the answer came—"for three long years." They foresaw that, for two long years, from the day on which they were now assembled, more than half-a-million of their fellow-subjects were doomed to remain in this state of wretchedness and Slavery—that, for two long years, half-a-million of their fellow-creatures would be wasting their labour without wages, and subjected to insult and oppression, without redress, and without pity. What was done under these circumstances? A few humble men conferred together on the subject, and they determined to make an appeal to a Nation's sympathy, and pride, and power, and to invoke its aid by all that a Nation's Christian principle could call forth, in favour of the deluded victims of injustice and oppression. Nine months ago the work of enlightenment and agitation commenced—he spoke, of course, with reference to calling the attention of the country generally to the subject; for he was proud to say, standing in this city, and in that place, that from the first moment the Negro Apprenticeship System was divulged, the friends of the oppressed in Glasgow, had not hesitated to expose the impolicy, and oppression, and injustice of that system. It was only nine months since a few of the most ardent friends of the Negro assembled in the West of England, and at Birmingham, and determined to make an appeal to the sympathy and to the justice of the Nation, in behalf of the Negroes. In November last, in obedience to a non-official summons, 140 delegates, exclusive of individuals residing within ten miles of the city of London, assembled in Exeter Hall, and adopted the measures that seemed best calculated, under the circumstances, to obtain, in the first place, a redress of those grievances that pressed most heavily on the Negro; and then to obtain, if possible, the extinction, entire and perpetual, of the Apprenticeship System on the first of August, 1838: the day on which they were now found assembled within these walls to celebrate that event. They of course sought to obtain these objects by means of Acts of Parliament; and therefore called on the people to embody their wishes in respectful language, addressed in the form of Petitions to both branches of the Legislature, as well as in addresses to the Queen, to use her Royal prerogative in favour of her subjects in the West Indies. He needed not to tell them how nobly the people responded to this appeal. All political and religious parties were laid aside; meetings, characterized by unwonted unanimity and enthusiasm, were held in every part of the kingdom; Petitions poured into Parliament with unexampled velocity, covering the tables of both Houses of the Legislature; and more than

700,000 Females presented their prayer to the throne in behalf of their wretched and insulted Sisters in the West Indies. Within six months—and he believed these events were unparalleled in the history of the world—within six months, three meetings of delegates, the first consisting of 140, the second of 400, and the third of nearly the same number, were held in London, and five meetings, which, for interest and numbers had never on any similar occasion been equalled in the metropolis, (besides innumerable suburban meetings,) were held in Exeter Hall. But, notwithstanding this decided manifestation of national feeling and determination, the Government and Parliament, strange to say, persevered in a course of unyielding opposition, and the friends of truth and justice were doomed to sustain a succession of disappointments and defeats; and at last to see, by ministerial and West India agency combined, the question of humanity and religion laid aside for the present session of Parliament, by the carrying of a Bill to amend, not to abrogate the Apprenticeship law. The friends of the Negro, though saddened and distressed by these events, were not paralyzed; they determined to continue their exertions; but, had it not been for the good Providence of God bringing about the desire of their hearts in a manner unexpected even to the most sanguine, and hopeful, and believing of the Abolitionists, they should have been occupied in the ensuing autumn and winter in anxious and unceasing agitation, in prosecution of those peaceful energies which had ever characterized the progress of their cause, to obtain, if possible, immediately on the assembling of Parliament, that which they had attempted from the Parliament now in session. He had said that, though the friends of the Negro were saddened by these extraordinary and inexplicable events—for such they must deem them to be, for never, perhaps, did any Parliament resist so loud, and long, and prayerful, and righteous a demand, as that made by this whole kingdom in behalf of the Negro—notwithstanding their disappointments, and the opposition made to them wherever they turned, they resolved to persevere, and to appeal to the British people—knowing that they had a Patron and a Friend in Heaven, who was able to effect, with the most humble instruments, or with no instruments at all, His great and gracious purposes with regard to the children of men. From these circumstances, and without leading them into matter of a political character, he (Mr T.) would show how imperative it was on them to give the glory to whom the glory was due—to give the honour where alone the honour was due—to give it not to Parliaments, not to any man, or body of men, but to that Almighty and Omniscient Being who strangely made the very masters and task-masters, the oppressors and the tormentors of the Negro, the instruments, the now willing, and ready, and anxious instruments, in the accomplishment of this great work. While the friends of the Negro were sustaining disasters and defeats, strange to say, the Colonial Legislatures at last absolutely went beyond the British Parliament in the cause of justice, and humanity, and truth; and actually better speeches have been made, and better principles enunciated, and better measures carried, by the hereditary taskmasters of the Slave, than had been either uttered or carried by the Parliament of Great Britain. Might they not then exclaim in the language of their Pastor, addressed to him by letter, “What hath God wrought!” When the friends of the Negro were frowned on from the Treasury Bench in the House of Lords, when they were insulted by an under Colonial Secretary, when they were sent to their homes weeping, in the middle of the night, at the sad spectacle they had beheld in the Commons of England—the spectacle of a Minister of the Crown declaring

that he would resist, at every step, the will of the people in behalf of the Negro—while they were experiencing all this, God was putting into the heart of the very men who had been the persecutors and tormentors of their fellow-creatures, to do the thing which our own Minister would not recommend, would not advise our beloved Queen to command—thus denying to her all the gratitude and the glory that would have been hers to the latest generation, and refusing to her the golden privilege of winning a nation's love and homage, by obeying the voice of a loyal and a devoted people. The first intimation they had of a movement in behalf of the Negro, was from the small island of Montserrat. But here, would they permit him to stop to do justice to the Government, for truly they needed every thing that could be said in their favour, to excuse or extenuate their conduct. He had mentioned that a meeting of delegates took place in London in November last; the circulars for that meeting were issued at the end of October, and it was known to the Government that many of the friends of the Negro would appear in London, and that, in all likelihood, they would walk from Exeter Hall to Downing Street, either to ask the Minister what course he intended to follow, or to lay before him their sentiments. Now, the very day following that on which they assembled, the Colonial Secretary, seeing, doubtless, the shadows of coming events, sent out a despatch to the Governors of the Colonies, informing them that the work of agitation had again commenced, and would no doubt go on as before, and desiring them to do as much as they could to impress on the various Legislatures the necessity of doing in time what the people of England were seeking to compel the British Parliament to do for them. They did not know of this despatch till it appeared in the West India papers. The delegates went to Downing Street, where the Minister said nothing whatever of such a despatch, and gave them treatment as ungracious and unhandsome as was ever received at the hands of people calling themselves gentlemen. The first movement, then, as he had said, which they heard of, took place in the island of Montserrat, a chartered Colony, which, immediately after receiving the despatch, resolved to emancipate the Negroes on the 1st of August. The next place was the island of Nevis, where there were 5000 or 6000 Negroes. Mr T. here described some particulars of the opposition which the Abolitionists had received, and referred to the corroboration given by a Commission of Inquiry to the narrative of James Williams. He then detailed the various islands in which emancipation followed, particularly Barbadoes, with 83,000, and Jamaica with 330,000 Negroes. They had heard also of the other chartered Colonies doing the same, and they had received the assurance of the Ministers that every crown Colony would follow the example, so that when that day dawned, the sun did not shine on a single Slave. They would thus see that they had gained the victory by no patronage of the great—by no act of the Government—by no disposition in the Parliament to listen to the will of the people—by no written law, for down to this hour the Parliament had passed no law in favour of Abolition. What had been done, was effected, under the blessing of God, by themselves—the operation of Christian public opinion, working not upon the Parliament, but upon the people of the Colonies themselves. Mr Thompson, after pointing out the thankfulness which they owed to God for this great blessing on their labours, proceeded to direct the attention of the audience to the Christian character of the course in which they had been engaged, and the Christian nature of the means which they had employed. He showed that from the first opposition made to Slavery in every form, its opponents had been actuated by a

Christian spirit, and this he illustrated by a reference to the character of the men who had been the chief movers in the work, from the days of Benjamin Lay, downwards to those of Clarkson, Wilberforce, and Buxton, and the present times. We regret, however, that want of space prevents us from following the eloquent gentleman to the close of his address. He glanced frequently at the hopeful state of the struggle in America, and rejoiced in the impetus which the Abolition of Slavery in the West Indies must give to the cause over the whole of the American continent. He eulogized the efforts made by the Society of Friends, at all times, in the sacred cause of freedom, a feature in the character of that religious body, which would redound to their eternal honour. He spoke of the satisfaction which the success of Abolition ought to give to the Abolitionists, to the country at large, to the Government, to the Planters, and above all, of the delight with which that day of freedom must have been hailed by the much injured Negro. He showed the great and salutary effects which emancipation would produce in their circumstances, the opening it would give to the progress of the Gospel, the encouragement our Missionaries in the West Indies would receive, to go forward still more devotedly in their good work, seeing that now no hard taskmaster would have the power of prohibiting the Negroes from attending upon and profiting by the ordinances of religion. The social and religious bondage of the Negro was now for ever done away; and, in the attitude of a freeman, he would be more readily induced than before to receive into his heart the truths of the gospel. In conclusion, said Mr Thompson, in all your rejoicings this day, let the glory be given to God, who in his mercy looked down from heaven and beheld, and graciously blessed the efforts of his people for the deliverance of the oppressed. We have been honoured by Him as the humble instruments in this great work; and to-day, whatever of glory we may have won—whatever of reputation we may have acquired—whatever of influence we may have secured—whatever of renown the world may award us—let us bring them and lay them at the feet of our Lord and Master, who put it into our hearts to do this thing, for the glory of His name, and for the redemption of his people.

At the conclusion of Mr Thompson's address, the Congregation again joined in prayer and praise, and reading of the Scriptures.

RELIEF CHURCH, JOHN STREET.

THE Relief Ministers, jointly, conducted services of Thanksgiving on Wednesday, for the Abolition of Negro Slavery, in the Relief Church, John Street. The audience was numerous and respectable—the church being nearly filled. The ministers present were, the Rev. William Anderson, the Rev. William Lindsay, the Rev. Gavin Struthers, the Rev. John Edwards, the Rev. John Graham, the Rev. John Borland, of Lanark, and the Rev. Alexander Nelson, of Carlisle. After prayer by the Rev. William Lindsay, and praise,

The Rev. WM. ANDERSON, in a beautiful and emphatic address, brought before the audience a general view of the question of Slavery, and congratulated the meeting on the happy result which they were that evening met to celebrate. The Rev. Gentleman, after noticing several of the difficulties which the friends of Anti-Slavery had overcome, observed that he who saw not God's working in this matter, was as destitute of philoso-

phy as he was destitute of religion. In conclusion, he urged them to direct their attention to other parts of the world, in which Slavery still existed, and to the means in their power for imparting to those now freed from Slavery, a knowledge of Christianity, which carried with it every blessing.

The Rev. GAVIN STRUTHERS dwelt at length on the missionary view of the question, and in several interesting anecdotes, illustrated the argument, that the Negroes of the West Indies, were in a fit state to receive their freedom, and that they would avail themselves readily of religious and moral instruction.

A portion of the 126th Psalm was then sung, and the meeting was closed by an impressive prayer from the Rev. John Graham.

Similar services took place in the following Churches :—Rev. Dr. Heugh's, Regent Place ; Rev. D. King's, Albion Street ; Rev. T. Pullar's, Albion Street ; Rev. G. Ewing and Rev. J. M'Kenzie's, West Nile Street ; Rev. Dr. Mitchell's, Wellington Street ; Rev. Dr. Muter's, Duke Street ; Rev. S. Bates's, West Campbell Street ; Old Independent Meeting House, Oswald Street ; Baptist Meeting House, North Portland Street ; Baptist Meeting House, George Street ; the Rev. Mr Duncan's Church, Milton, &c.

We regret that our limits prevent us from giving even the shortest outline of the addresses delivered on all these occasions ; but we may state generally, that while congratulation was the general theme, the necessity of exertions for the future, in educating and enlightening the Negro, was made a prominent topic of exhortation.

ANNUAL MEETING OF THE GLASGOW EMANCIPATION SOCIETY.

On Thursday evening, the 2d August, the Annual Meeting of this Society took place in the Rev. Dr. Wardlaw's Chapel, so often the scene of their struggles—now the scene of their triumph. The platform was occupied by almost all the Dissenting Clergymen of the city, and by the respectable lay Gentlemen who have hitherto been accustomed to take the lead, in company with their clerical brethren, in all the proceedings of the Society. Our excellent representative, John Dennistoun, Esq., who, we were happy to observe, looked well, also took his seat on the platform, and was received with three hearty cheers. The church was crowded in every part, with as respectable an assembly of citizens, male and female, as, we are bound to say, ever appeared in that or any other place of worship, and the dullest eye could not fail to discover that the vast concourse, took a deep and heart-felt interest in the proceedings, and in the recent events, the discussion of which formed the chief theme of every speaker. Hundreds retired for want of room.

Baillie CRAIG, in proposing a Chairman, said he regretted the absence of one who had long been accustomed to preside over their deliberations—one whose heart had long beat warmly in the cause of philanthropy and good-will to his fellow-men, and who, he was sure, though absent in body, would be present with them in spirit and affection. This Gentleman,—and they would have no difficulty in understanding him to refer to the vener-

able Robert Grahame—(cheers)—as their President, and as the old tried friend of the Negro, would have been a most befitting Chairman, on so great an occasion; but in his absence, circumstances had favoured them with the presence of another Gentleman, who was eminently entitled to that honour; and he begged, therefore, to propose that John Dennistoun, Esq., one of the representatives of the city, be requested to take the Chair. (Great cheering.) At the very commencement of that Gentleman's career as their representative, he declared, with a frankness and generosity becoming his character as a public man, that he went out-and-out with the Emancipation Committee on the question of Slavery, and in the great struggle in which they were engaged. (Cheers.) His subsequent conduct had shown the sincerity of his professions, and he was therefore well entitled to be placed in the situation of Chairman on so interesting an occasion. (Cheers.)

MR DENNISTOUN, on taking the Chair, amid loud cheers, said,—Often as it had fallen to his lot to take his place among them, in their public meetings, he could assure them, that never on any former occasion had he done so with such heartfelt delight. (Cheers.) And he now did so with feelings altogether different from those created by that political turmoil in which he had, perhaps too often, joined. They were now met to celebrate, he would almost say, the most glorious achievement which the annals of this country, or of any other, could perhaps exhibit. (Cheers.) It was to celebrate the passing from a state of Slavery, and accursed bondage, and from the merchandise of man in his fellow-man, into a state of the most perfect liberty. (Great cheering.) He would not detain the meeting a single moment, further than to express the great satisfaction and gratification which he personally felt, in having been called upon to preside on the present occasion. He must, at the same time say, that he experienced a feeling of honest pride that this, his native city, had ever been foremost in the work of philanthropy and freedom. He had the honour of presenting to Parliament the most numerous signed Petition which ever, he believed, emanated from that city, or from any other part of the empire; and he rejoiced at seeing the complexion of the present audience, that it was not confined to one sex, but that they had the advantage, so powerful in the cause of humanity, of the presence of so many of their female friends;—the Petition to which he had referred, was signed by no fewer than 45,000 Ladies. (Great cheering.) The consummation at which they had now arrived, had not been brought about by the hand of the mighty and the learned—not by the powerful of the land—but by the determined and continued exertions of the ministers of peace, on the one hand, and the great mass of the intelligent, the religious, and sound-thinking part of the community, on the other. (Great cheering.)

MR MURRAY, one of the Secretaries, then read the Report for the last year.

The Rev. DAVID KING moved the first Resolution,—He said he had seldom felt more deeply his inability for a public trust than he did now. The occasion on which they were assembled had a purity, a sanctity, and a majesty, in the contemplation of which, he felt his courage shrink in conscious feebleness and unworthiness; but he had this satisfaction, that, being the first speaker, he would shortly be a hearer, and then associate with them in listening and rejoicing. The motion with which he was intrusted, was one that he proposed with great pleasure. The Report they had heard, did great credit to their indefatigable Secretaries; and he was sure that the zeal, ability, and diligence they had displayed through-

out the protracted contest in which they had been engaged, must at this time, in their experience, enhance the joys of its consummation; the more they had laboured, sowing sometimes in tears, the more bringing back of sheaves must it cause to them, and to all who laboured and struggled with them. At the same time, the circumstances in which they were placed must induce them all to look beyond a single year, to comprehend, in the retrospect, the entire history of West India Slavery. He was sure that that history was eminently instructive; and he hoped it would edify other nations even at distant times. It would teach all who would be taught, to beware of Slavery, the lands of which were lands of darkness, filled with the habitations of horrid cruelty. It mattered not where was its seat—whether in the wilds of Siberia, or among the isles that might rival in beauty the fabled Elysium of antiquity—isles whose bowers were ever green, whose streams were ever flowing, whose birds were ever singing—encircled by a mild and silvery scene, and cooled by breezes, healthful, genial, and fragrant. It mattered not when it might subsist—whether before the Christian era, in the midst of barbarism and ignorance, or in the light of the nineteenth century, the noon-day of civilization and intelligence. Nay, it mattered not beside what religion it might exist—beside the superstitions of Greece or Rome, or the holy and elevating religion of our beloved land. (Cheers.) Not one of these circumstances, nor all taken together, could divest this abhorred Slavery of its essential hateful-ness—its darkness was the more dark from its contrast with light—its hideousness the more hideous. They might revile it; they might abhor it; or they might try to amend it; but in all possible circumstances it would be at the last what it was at the first, a system of sin, of which the wages were death. (Cheers.) The history of Slavery in these islands taught them further, never to despair of the accomplishment of good. Evil seemed there most powerfully entrenched, fenced round by selfish interests and legal sanctions, and all the aids of naval and military force. Those originally opposed to it were few, and feeble, and despised, eliciting the contempt and scorn of the great, the affluent, and the powerful. Many a time, when cheered on by the hope of success, they were overwhelmed by disappointment and reverses; many a prayer had they offered up for the dawn of a better day, when the shadows of a dark night seemed to be stealing around them. But still they had triumphed; the great object for which they lived and laboured, we had seen accomplished; the connection had been most intimate and manifest between the commencement and the conclusion, between their shouting for the onset, and our shoutings for the victory. (Loud and continued cheering.) Yes, their prayers had not been lost, but treasured up, until, if he might so speak, the golden vials in the hand of heavenly hope, overcharged with these prayers of saints, had poured down this blessedness in an accepted time, and in a day of salvation. (Cheering.) The lesson was fraught with especial interest by the speedy Abolition of the Apprenticeship. Considering that this was a modified system,—considering that its days were numbered, it seemed especially impracticable, if not inconsiderate and undesirable, to have it disturbed. The difficulties and discouragements seemed to be complete, when a Liberal Government declared, that this act of liberality must not be imparted; but still, trusting to the excellence of their cause, the friends of humanity pressed forward in the conflict; the heralds of mercy, faithful to their trust, still surrounded the citadel of oppression, sounded loud the calls of duty and humanity, and beyond all expectation, its walls fell, and its oppressions perished with it. (Cheers.)

Were there any solitary and disconsolate, and ready to become dejected in prosecuting a good work; let them turn to this book of history, read the events therein recorded, and, observing its confirmation of the command and promise, "Be not weary in well-doing, for in due time ye shall reap if you faint not,"—let them thank God and take courage. (Loud and continued cheers.) The history of Slavery in the West Indies taught them further what sort of reform was necessary for the correction of an evil. The friends of humanity at first asked a little, thinking that would be granted more readily than more; and because they asked little, they had it for their recompense that they got nothing. (Cheers and laughter.) And when the principles they contended for were at last carried into effect by the Ministry, what a fine business they made of that medley of amendments substituted for Emancipation. They adopted the Apprenticeship system, and now the very originators of the Apprenticeship sought refuge from its evils in that very Emancipation which they determined not to adopt. (Loud cheers.) Only, then, let people be assured, that a cause in which they are engaged is a cause of God, and let them not be afraid to follow out its principles to their entire results. (Great cheering.) Never state aught less than the truth—never demand aught less than justice—and never balance any secular expediency against the principles of eternal righteousness. (Cheers.) They were also brought by the history of Slavery in the West Indies, inestimably to prize their holy religion. When they looked at America—when they saw Slavery subsisting there in all its horrors, and with all its prejudices and passions, and that too under the sanction of professing Christians, they felt perfectly perplexed and confounded, and at a loss what to think of truth and its seeming inefficiency; but they were relieved when they looked at such a case as this. When they estimated what it could do, from what it had done, and done on such a scale of national magnificence, they had indeed good hope for the future. It was true, indeed, that all churches had not felt equal liberty at home in promoting this great cause. (Hear, hear.) He would not, on that account, unchristianize them. They must have felt some difficulties and perplexities about it, that he did not feel. They, no doubt, abhorred Slavery; but they might have thought it was allied to something else to which they were not so much opposed, and they were, therefore, reasonably afraid that the destruction of the one might endanger both. (Great cheering.) All he would say was, that he felt satisfaction in a profession of religious principle having no such alliance, nor occasioning any such apprehensions. (Cheers.) But still in all these, they had had friends of Negro Emancipation; and it was to their influence, combined with others, that the result was to be attributed. There was nothing, indeed, manifested in the whole history of the case, if this was not plain, that, while there were many influences at work, the great strongholds of oppression had been shaken, and had sunk under the pressure of Christian principle. (Cheering.) They were thus taught where to look for the consummation of any good work that was to be done, and, when they contemplated a world still suffering wrong, to lift up the eye of prayer to heaven, to proclaim "Liberty to the captive, and the opening of the prison doors to them that are in bonds." (Cheers.) He would only remark farther, that they were taught by this history to adore that God, the dispensations of whose Providence were bearing out the exclamation, "Behold what God hath wrought!" Let us bless him in behalf of the Negroes. Oh, it is a great consummation of which they have been put in possession. They were prisoners, but the prison house has been shaken to its foundations. All its doors have been

thrown open, and the bonds of every man loosed. No more will the yoke there gall, the chain there bind, the scourge there lacerate: their sighings have been taken away, and in exchange, they have received a song of salvation to magnify the name of the Lord. (Cheers.) Let us bless Him on behalf of the Planters. Their condition is as much changed as that of the Negro; they have done a good act at last, and, whatever may have been their motives, that good act will make them better men. One act of humanity will go far to humanize them; and they are now liberated from a thousand temptations to cruelty and crime. (Cheers.) Let us bless God on behalf of our native land; we are liberated from what has vexed the righteous soul of many a saint; we are saved from the commission of an odious national sin, and from the wrath and indignation which all that iniquity entailed. A thunder-cloud, which hung over and threatened us, has been withdrawn, and the light of Divine favour is shining upon us, in its stead. (Cheers.) Let us bless God in behalf of the world; for the entire world is interested in the event we are met to celebrate. (Cheers.) And may we not see the working of the Divine hand in the result that has been accomplished? This event will operate influentially as a stimulating example to all other nations, guilty of the oppression of their fellow-men; for what can they now do, but just follow that example—break every yoke, remove every burden, and let the oppressed go free. After one or two farther remarks, Mr King moved the following Resolution, and sat down amid loud cheering:—

“That the Report, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the Committee.”

The Rev. JAMES M'TEAR seconded the Resolution, which was unanimously carried.

Mr BEITH, Treasurer, read a statement of the funds of the Society, from which it appeared, that they were in debt to the amount of £200 and upwards. Mr B. took occasion, from this, to hint to all such as had not of late subscribed, the propriety of doing so without delay.

The Rev. Dr HUGH then addressed the meeting. He said, among many points, in regard to which he anticipated the most perfect unanimity that night, one was, that the friends of the Anti-Slavery cause in Glasgow, were at present assembled in circumstances in which they never convened before. They would allow him to say, that he had now a little experience in these matters. It was, if he mistook not, sixteen years since he had first the happiness of meeting with a little band of Anti-Slavery friends in this city. Of that small band, some were not; others, from what cause he knew not, had for a long time ceased to appear in their assemblies. One, he well recollected, even at that time a veteran, a tried veteran in the cause of liberty, a person who was absent as to body that evening, but who, if he knew of that meeting, would be present with them in spirit—one who, he was sure, would hail the dawn of yesterday with tears of grateful delight—they would understand him to refer to one whose name they had already saluted, Robert Grahame of Whitehill. (Great cheering.) At the time to which he referred, the band he alluded to was really very small in number; he believed it did not exceed the apostolic number of twelve; but they were aware, that soon after that period, they were surrounded not only by their three thousand, and their five thousand allies, but by their tens of thousands, until, under the favour of Providence, in their progress downwards to the consummation of the great cause in which they were engaged, they saw rallied around the standard of freedom, an overwhelming majority of the intelligence, literature, piety, and wealth; or, to

say all in one word,—the people of this great city. (Cheers.) The change of circumstances in their present meeting, to which he had alluded, was perhaps not obvious to every one. Formerly, they were accustomed to assemble as combatants—and here he did not refer to certain occasions, quite fresh, he was sure, in the recollection of the greater part of those he addressed—he did not refer to certain close combats conducted by their champion, now seated behind him, (Mr Thompson,) when he broke a lance, in what manner they all knew, with the expelled of Evesham—(cheering)—or when he entered into closer and tougher, but, in his mind, *as triumphant conflict*, with his theological opponent from America. (Cheers.) He did not refer to these; but they were aware that heretofore, they met with opposition and defiance. They knew, indeed, that they would soon triumph, but still they saw arrayed against them enemies, formidable as to numbers, influence, power, and prejudice. (Hear.) Now all was altered. Through the favour of Almighty God, to whose name be ever the blessing and the praise, and who ever reigns, they were now met to celebrate a great and happy victory. (Cheers.) If they had nothing now to accomplish except the liberation of their colonial bondsmen, they might hang their armour on the wall, and join together in shouts of victory; they might dissolve their Association; for they could now say, in the language of gratulation, that the Negroes of Jamaica, and the other Colonies of this country were free. (Cheers.) To whom, then, was this victory to be ascribed? Let them remember that they were to ascribe all to God, and that He would not give his glory to another—he would not give his praise to any idol. And if they looked to the accounts given of good men in the Scriptures, the only authentic record of piety, they would find that, whether in the case of individual or public deliverances, the people of God always hastened to return thanks to their great deliverer, lest some idol or other should abstract the glory from Him to whom alone it was due. (Hear.) And he trusted, that in sincerity of heart, they could join together and say, “Give unto the Lord the glory due unto his name,” &c. He did not think it would be prudent or becoming in him to attempt to dwell on the occurrences connected with this great and blessed victory which they had now achieved; that would be better left in the hands of one, who was so much more able than himself to do so important a subject justice, viz., to the care of his friend Mr Thompson. But perhaps he would be allowed to suggest to the minds of the audience, that whether they thought of the greatness of the yoke which now had been broken—whether they thought of the temporal prosperity that would undoubtedly follow in the train of the Abolition of Slavery—or whether they thought of the sure impulse which their delivery from Slavery would give to the progress of Christianity throughout these islands; and he believed, that on the black population of these islands, would yet devolve the glory and the privilege of carrying to their still beloved Africa, the blessings of the Gospel of Christ—whether they looked at one or the other of these, they saw cause for joy and praise, to their mighty deliverer. It was, however, not inconsistent with their giving the glory to God, that they should step aside for a little, and observe the instruments which he had employed in carrying his gracious purposes into effect. When they noted the goodness of God in providing food and raiment for all that lived, they were not called on to overlook the beautiful arrangement of physical means which the Great Agent employed to accomplish his purposes of benevolence towards them; and when they thus thought of the goodness of God in his Providence, it was not to overlook the Divine Agency, if they should turn

aside and regard the still more beautiful arrangement of moral means that the great Creator employed for his purposes of kindness to man. (Hear.) Now, let them ask what was the instrument employed by Providence to obtain that victory they were met to celebrate. He was sorry to say, that on this point they had much to remark, in regard to those who came not forward on this occasion. (Hear.) He was not disposed to speak evil of dignities. He trusted that he felt inclined, both from principle and by constitution, to give honour to whom honour was due; and he wished he could say that it was by those in high places, that the rod of the oppressor had been broken; he wished he could say so, but he was afraid, that if the Ministry had got their will, the Apprenticeship would have been in operation in the West Indies for some time longer. (Cheering.) He knew there were some in the House of Lords, and also in the other House, among whom was their Hon. Member, who went in accordance with the sentiments of the country; but the great majority of the House of Commons was shamefully opposed to the wishes of the enlightened friends of the Slave. (Hear.) And if the House of Commons had got their will, Jamaica, and their other Colonies, would have remained bound two years longer, in the trammels of the Apprenticeship. (Hear.) To whom then, under God, were they to ascribe the victory? First of all, to the intelligence, the virtue, and the determination of the people of Great Britain. (Cheers.) If ever there was a time when *vox populi vox Dei*, or the voice of God is the voice of the people, held true, it was in regard to the Abolition of Slavery. (Cheers.) He would not refer to their young Sovereign, he did not know what the mind of the Sovereign was with regard to Slavery—he did not know who knew it; *he* did not; but with the Court opposed to them, a frowning Peerage, and a hostile Ministry, the people stood firm and determined; they met in almost countless myriads, embracing the intelligence, the piety, and the worth of the country, and stated through their delegates their determination that the Slave should be free; even after a hostile vote of the Commons, they gave forth their *fiat*, and compelled the Ministry secretly to send out to the West Indies their orders that the people willed the freedom of the Slave, and therefore the thing must be. (Cheers.) The people willed it, and the Colonial Legislatures met and passed resolutions declaring that the Apprenticeship must cease. (Cheering.) This praise, then, he gave to the people; but it would be ungrateful to overlook the people's leaders—and none were more sensible than they of the obligations they lay under to the exertions of those who took the lead in this matter. (Hear.) And here he did not know on whom they ought first to lay their finger. Perhaps Brougham was not behind the mark, when he mentioned such men as Thompson, and Sturge, and Scoble, and Allen. But to Lord Brougham himself he was disposed to give a prominent place in this struggle. To that extraordinary man they owed much; and a more extraordinary man than Henry Brougham never, perhaps, existed in this or any other country. He was, indeed, a prodigy of a man, whether they looked to him in the light of his universal attainments—whether they regarded him guiding his vessel triumphant over the waves of all opposition—or like a giant among pigmies, he appeared in the House of Lords, terrifying and scourging with his tongue, the refractory Peers of either side. (Cheers.) But he must now throw delicacy for one instant aside, and, in spite of that ordinary dictate of propriety which forbids persons to say much of others in their presence, he must shelter himself behind the shield of Brougham,—and it was large enough to cover him,—and say, that to no living man was the cause so

much indebted as to their *own* man, Mr George Thompson. (Cheering.) There were many lessons here to be learned in the workings of divine Providence. Next to the progress of Christianity itself, in his estimation, the most cheering and refreshing prospect on which the mental eye could possibly rest, was the moral power now possessed by the people of this country. (Cheers.) If ever there was an event which proved more than another the moral power of the people of this country, it was the Abolition of the Apprenticeship in the West Indies, in spite of the whole array of the Peers, the Commons, the Ministry, and the Planters. (Cheering.) He had heard it said, that it was needless for the people to petition for their rights, as they were wholly disregarded, or at least that their prayers were not heard. He had no such belief. His conviction was, and he appealed for the correctness of it to the event they were now met to celebrate, that as sure as the people had abolished this tremendous grievance in Jamaica, if they so willed it, they could also abolish every other grievance whatever. (Cheers.) That as truly as they had put an end to this odious and unrighteous distinction in the Colonies, so truly they might, if they willed it, and whenever they willed it, put an end to every unrighteous distinction at home, whether in England, Ireland, or Scotland. (Tremendous cheering.) That as surely as they had passed equal laws in Jamaica, they might, if they chose, carry equal laws in Great Britain. (Renewed cheering.) How? it might be asked. Observe this—not by transgressing the limits of the Constitution, but by keeping within its limits—not by violating, but by observing the law—not by tumult or insurrection, or disorder, which when resorted to, show only weakness, but by inflexibly and pertinaciously adhering to order and peace. Not by having recourse to the murderous weapons of the military—which weapons he trusted in God might soon be abandoned for ever, or turned into plough-shares and pruning-hooks—but such weapons as were worthy of intelligent men, and Christian men, having recourse to explanations, animated discussions, the employment of the press, invariable adherence to charity and justice, but exhibiting indomitable courage nevertheless;—by these means a majority of the people of this country might, when they pleased, present a phalanx, before which Princes and Peers, Prelates and Priests, would be powerless, and weak as water. (Great cheering.) If the people acted in this way, under leaders worthy of them, they would move on in their peaceful but resistless way, to victory and triumph, and to an honourable peace. (Renewed cheers.) He had alluded to the people having leaders in promoting any great object, but really the question sometimes occurred, where were they to be found? There was, he apprehended, a sort of mistake on this point. They were apt to think that there was a sort of mysterious, superhuman being, commonly called a statesman, whose attainments and powers people could not see through, whom it was necessary to get, or nothing great could be attempted. Now, he would give all honour to whom honour was due; and he would bow to intelligence, and honesty, and consistency, and worth, wherever he found it, whether it adorned the character of a peer or a peasant. But what, after all, were these statesmen, so superhuman, so wise, and so far removed from other people? When they came into discussion with them, it was found that really it was not so difficult a matter to talk, and to argue with them, as people supposed, and that, in truth, it was not more difficult than at their own firesides. (Hear.) They were thought to belong to a species of remarkable persons, with something about them superior to other people; and who sometimes joined together to oppose the cause of liberty and righteousness; and they all knew that they

occasionally did that ; but they were, in reality, generally men who had obscured what was plain, perplexed what was simple, and attempted to throw doubt on what men's reason and common sense had long settled as unalterable. (Hear.) They had endeavoured to entangle the people in the absurd and confused paths of State expediency, in place of conducting them on in the great highway which justice had marked out for statesmen and for all men. (Cheers.) And then, when these statesmen had come at last to do something in reality beneficial for the people, what was that something which they thus generously did, and which, perhaps, had immortalized their name, and raised them to distinction in all time coming? Why, it was just something that plain people had settled by the fireside perhaps fifty years ago. (Cheers.) If they consented not to hang a man for taking twenty shillings that belonged to his neighbour—Oh what statesmen they are! (Laughter.) What miracles of mercy and wisdom! And if, for example, Lord John Russell, or Lord Howick, should look to Ireland, as they did last week, and come to the wonderful conclusion that it was unjust to tax 6,000,000 of poor Roman Catholics for 200,000 wealthy Episcopalians—Oh what discoverers are they! What a wonderful invention of these eminent statesmen! (Great cheering and laughter.) He wished they could all come to the determination that the great matter for the people is, to look to principles, not to persons; and then they would be sure that, when the people rallied in sufficient numbers, the leaders must either come to them, or they would find leaders for themselves. (Great cheering.) The Rev. Gentleman sat down by reading the next Resolution:—

“*Resolved*,—That this Meeting record their fervent thankfulness to God, for the signal success with which He has crowned the recent efforts of the Friends of Negro Emancipation:—that they offer their heartfelt congratulations to their friends and coadjutors throughout the kingdom, on the result of the great struggle in which they have been engaged:—to their Negro fellow-subjects on their happy release from degrading and grievous oppression; and to the Legislatures of Antigua and Bermuda, whose just and politic conduct has at last been imitated by all the other chartered Colonies of the British Crown.”

The Rev. WM. ANDERSON was received with great applause. He could not say that he had one sentiment to express in which he had not already been anticipated; but he felt particularly desirous of expressing his feelings on such a joyous occasion as the present. I rejoice, he proceeded, that the sun, in his journey to dispense to other lands their share of his daily blessings, is shining with meridian effulgence on the Western islands of our empire, and never, heretofore, in these regions, did he illuminate so joyous a scene. For centuries his rising had been met by weeping and execration: for that morning light which others hail with thanksgiving, as the dispeller of their gloom, and the enlivener of their troubled spirits, only served in the regions of Slavery to enable the task-master to pursue the oppression of his victims, and it is thus that the Slave must hate the rising of the sun, as the signal for renewing his torments. What comes with blessing to all others, comes with cursing to him; so malignant in its perverseness is Slavery. With an aspect how different, therefore, for the Negroes, did that sun rise this morning on these hitherto horrid islands. In its westward course, it bore on its wings from our shores, the liberty of Britain: and, as its light flashed into his cabin, inspired with a new life, he sprung from his lair, and, standing erect, felt and proclaimed himself a man. He bounded across the fields, and having reached the distant estate to which his wife and child had been removed

from him, he claimed them as his own, and led them joyously homeward. Nor are they an unworthy race for whom our congratulations are claimed on their having been restored to freedom. The most striking scene of this day's proceedings in our Western Colonies, must have been the manner in which the churches of the Missionaries have been crowded with tens of thousands of the Emancipated Negroes, to render their thanks to the Lord for His vindication of their cause. By this hour, they will have finished their devotional services, and as they are now assembled in happy groups under the orange and cocoa trees of that sunny clime, see them how mirthfully they circle in their dance! and hark how rapturously they sing the song of their liberty! while the graver and more advanced in life sit aside and take counsel with one another about those measures, which, as free and independent men, they can now take with their former task-masters, in securing an adequate remuneration for their voluntary labour. Not only has the fear of the lash, and the treadmill, and the stocks, and the collar, and the penal gang, all dissolved under the shining of this day's sun, but visions of coming wealth present themselves to many happy imaginations. Our first duty, brethren, in these circumstances, is sympathetically to mingle our feelings with theirs—"rejoicing with them that do rejoice." He who, with a cold and unmoved heart, can pass by the scene where the Emancipated race so rapturously join in their jubilee, is himself unworthy of freedom, and merits for a while the condition of a Slave, till he has learned the lesson of humanity. Let no one say, in defence of any lukewarmness of feeling with which he may regard their cause, that they are but Negroes. They are our brothers and sisters—of one blood in common. The Creator has made us all. They are of like form—of like intellectual powers—of like affections—of like immortality of nature—affected by the same injuries—made happy by the same pleasures—to whom cold, and hunger, and toil, and raiment, and food, and domestic relations, and liberty, and slavery, and the Gospel of Christ, are all the same that they are to ourselves—besides, they are our fellow-citizens—members of the same commonwealth, and subjects of the same sovereign; so that patriotism and loyalty make additional claims upon us, that we give them our congratulations. Nor let any one object that they are the descendants of the accursed Ham. That Redeemer, continued the Rev. Gentleman, by whose name they call themselves, was the abolisher of every curse, and let it be remembered, it was one of the children of Ham, who was the first Gentile convert to Christianity, and the dark Ethiopian gave a happy earnest, as the church found in her experience afterwards, of the tens of thousands of his brethren, who should afterwards wash their robes, and make them white in the blood of the Lamb. It was, to a considerable extent, Christian brethren—having a community with them in a regenerated spirit, in whose happiness they were this day called to sympathize. He remarked further, that they were called upon to felicitate their countrymen on the vindication which had been made of our national character in the sight of God. In the enumeration of those many sins on account of which God's justice had a controversy with us so as to afflict our country from time to time, no moral calculator could have failed to give that Slavery which had been sanctioned by our laws—which had been cherished and fostered by our laws—one of the first places in the catalogue of our national transgressions. They were called, on the present occasion, to congratulate their injured brethren on the manner in which their freedom had been obtained. It was their duty to say, that it was God's work; but they might look at the instrumentality employed. First of all, and he was grieved

to say it, they had no thanks to give to their Queen; and if any one thought this a disloyal remark, let it fall on those who had stood between their Queen and the people. (Cheers.) They had no thanks to give to her Cabinet. In place of thanks, they had nothing but scorn to give; for their despatches, of which they were beginning to boast, were the despatches of cowardice. (Cheers.) They had no thanks to the House of Lords—as little to the Commons. The Chairman, who was a member of that House, would pardon him for making the remark. For the short space of one night they run well, but they ultimately fell back. The victory had been achieved by the people. In their theme of praise, he could not pass over their friend the Chairman, and he called upon them to contemplate the magnanimity with which he stood firm to principle, despite of personal friendship and influence. (Cheers.)

Mr GEORGE THOMPSON then rose to address the meeting, amid loud cheers. He said, his first words should be those of congratulation; and he would only say, that, were he to follow the dictates of feeling, he would give vent to those sentiments of heart-felt joy which he experienced on this great occasion, meeting them, as he did, not for the purpose of engaging their sympathies, or enlisting their energies in behalf of the captives of Jamaica, but for the purpose of celebrating, with them, the arrival of a glorious day; which, when it dawned, when the sun smiled on the summits of the blue mountains of Jamaica, when its beams glistened on the waters of the Essequibo and the Oronooko, bending its course from East to West, found not one Negro in the British Colonies held as an article of merchandise by his fellow-man, or circumscribed in his personal liberty by any odious delusive system of imperial Apprenticeship. (Great cheering.) He congratulated them as the friends and patrons of this cause—he congratulated the Slave, at last emancipated by the moral energy, the enlightened and Christian public opinion of this country—he congratulated his country on the accomplishment of this great and glorious object, and he could exclaim with sincerity,

“Oh, Britain! empire’s home and head—
First in each art of peace and power—
Mighty the billow’s crest to tread,
Mighty to rule the battle hour—
But mightiest to relieve and save:
Rejoice that thou hast freed the Slave!”

(Cheering.) He called upon a Slavery-supporting and Abolition-obstructing Cabinet to rejoice—to rejoice that they would no longer be pursued and petitioned, remonstrated with and memorialized, even in the peaceful and constitutional manner of the friends of Abolition, forewarned and threatened of coming consequences, if they did not yield, whatever might be their own predilections, to the enlightened irresistible will of the Christian public of the land. (Cheers.) He congratulated the Queen, and called upon her to rejoice; for loving her and her honour, and the stability of her throne, and her reputation among the nations of the earth, he knew she had cause for rejoicing that she was no longer a Queen of Slaves. (Cheers.) He congratulated her on the attainment of an object, which no obstruction thrown in its way by the combined efforts of the Ministers about her person, or their pliant majorities in the Houses of Parliament could prevent—he congratulated her on the attainment of an object, which, whatever might be the conduct of her advisers, must be grateful to her heart. (Great cheering.) He joined most heartily—in nothing, indeed,

more heartily—that in the refusal of preceding speakers to give to her Majesty's Ministers any praise for the attainment of the object which they were that day met to celebrate. He knew well that in their peregrinations throughout the country, when they would be, for example, questioned at Stroud, called to account at Devonport, asked after at Tiverton, made to answer for their conduct at Manchester, cross-examined at Glasgow—they and their supporters who voted with them, and all the Scottish members but ten, who were recreant to the cause—would find their admirers in this city and elsewhere, anything but slow to attribute to their sagacity and foresight, and their statesman-like skill and Parliamentary tactics, the credit of this great achievement. (Hear, hear.) But he would do all in his power to inform the public mind on this point, and he would make it apparent that if ever the people of this country had to contend upon any question with determined and unrelenting opponents, those opponents had been her Majesty's Ministers. (Cheers.) Was he asked for proof? Let the admirers of the Ministry listen to some of the reasons he would give for the assertion that they were really and practically the most formidable opponents of this great measure. (Loud cheers.) Could he (Mr Thompson,) forget their treatment of the great question of Negro Slavery, when a Committee was appointed in 1836 to inquire into the working of the Apprenticeship System? Could he forget their treatment of Mr Jeremie, who, though he lingered on the shores of England for months, at the risk of losing a Judgeship in Ceylon, that he might demonstrate the horrors of Slavery in the Mauritius, was refused, by Lord Glenelg and Sir George Grey, to be heard in evidence on the very case for which he remained in this country; and after waiting for months, without any other business in England, was finally sent out of the country, without letting the world know from his lips what was the dreadful state of matters in that island? Could he forget that when, in an unexpected moment, doubtless, to the administration, there was a majority of three in the House of Commons for the Abolition of the Apprenticeship System,—that after a House, composed of 189 members, had decided that that system should cease, Lord John Russell, ere yet the House ceased to hear the shout which hailed the division, came forward, and, defying public opinion, declared his determination to resist the most righteous demand ever made upon the House of Commons? (Cheers.) Did he not declare, with the most unexampled temerity, that it was the intention of the Ministry to oppose, at every step, every attempt made to abridge the term of the Apprenticeship? (Hear.) Could he forget how they refused to make the question of Slavery an open question in the Cabinet, and sedulously whipped up every supporter on whom they could rely, to put down the Abolitionists, and thus prevent a Parliamentary expression in favour of the Emancipation of the Negro? (Cheers.) Could he forget the scenes he had witnessed while sitting in the gallery of the House—Sir George Grey practising a thousand arts to defeat the scheme, nightly dragging up before their eyes a hundred spectres of ruined Planters, of the peace and prosperity of the Colonies risked, of Commerce destroyed, and all that was dreadful to think of or behold? (Cheers and laughter.) And could he forget, that while Sir George Grey was calling up all this catalogue of evils, he knew that he had, within the blue covers of the book to which he was frequently referring, evidence that the Apprenticeship System, now removed, was the greatest obstruction to the peace and prosperity of the Colonies? (Hear.) Could he forget the frequent denunciations of the Home Secretary, the special pleading of Sir Charles Grey, the applause of the Treasury benches, never withheld when

Mr Gladstone rose for the purpose of bringing out his delusive arithmetical conclusions, and misrepresenting the actual state of things in British Guiana? Could he forget the treatment given to the Anti-Slavery delegates while in London; that, while to the West Indians they wore smiles, and good nature, and affable behaviour, to the delegates they wore an aspect of severity, and gave them a reception ever hurtful to the feelings—never even conciliating them by a kindly word? (Hear, hear.) And could he forget the sudden ejection from office of a Noble Lord, for giving a vote in favour of the Emancipation of the Negro? Could he remember these things, and, without loathing and disgust, hear any thing they said about having been the means of abolishing the Apprenticeship? Government had never written a single despatch in favour of that Abolition, till they were compelled to do so, tremblingly, before the power of the Abolitionists. (Cheers.) Mr T. then proceeded to give a detailed account of the agitation during the last nine months, with which our readers are already familiar. He next went on to give some account of the state of the Negro population in the West Indies. He stated, that 770,281 Negroes came under the operation of the Apprenticeship law, for every one of whom compensation was given; though, as a proof of the real loss to the Planters, 1400 of them were sold in Antigua at the rate of $1\frac{1}{4}d.$ a-head. On the 1st of August, 1834, all the children under six years of age, were made free. These amounted to 104,623, leaving 665,648,—of these 139,027 being called non-prædials, were entitled to freedom on the 1st day of August, 1838—thus leaving in servitude for two years longer 526,621 Negroes. It was to obtain the freedom of this Half Million of Negroes that the agitation began. After referring to the despatch of Lord Glenelg, recommending the Colonial Legislatures to abolish the Apprenticeship of their own accord, (elsewhere narrated,) Mr T. next alluded to the corroboration of the “Narrative of James Williams,” and to the subsequent dismissal of thirteen Magistrates for mal-administration. He afterwards gave in order, in point of time, the islands which abolished the Apprenticeship. Thus then, continued the eloquent gentleman, had the freedom of 526,621 of their fellow-subjects been achieved; not by the Ministry, not by the Peers, not by the Commons, but, under the blessing of God, by the moral power, and energy, and public opinion, of the people of this country. (Loud cheers, and cries of hear.) They would, perhaps, ask how it came to pass that the Colonies of themselves took this step? He could not say what were all the motives which induced the Colonies to perform the work of Abolition; but they might guess at one or two of them. In the first place, the state of matters in the West Indies had been completely exposed—the conduct of the Planters towards the Negro, and the sufferings of the Negro, were made known to the people of this country—and the Planters might not wish longer to continue a system, the horrors of which could not fail to make them odious in the eyes of the mother country. In the next place, the Marquis of Sligo having resolved, most magnanimously, to give freedom to his own Slaves, wrote a letter, advising them to do the work for themselves, or they might rest assured, that it would be done for them. Then, in the next Session, out went Lord Glenelg’s Bill, caused, such as it was, by the determination of the people of this country. These things, taken together, perhaps might have led to the Colonists doing the work of Abolition themselves. (Continued cheering.) Perhaps, too, they were guided by their knowledge of the Negro character. They had represented them as indolent, though they knew them to be industrious—to be revengeful, while they knew them to be peaceful and orderly; but, above all, they

knew that the agitation had commenced in this country, and that it was certain to continue, and thus one proprietor after another would be induced to follow the example of Lord Sligo, and free themselves from the curse of the Apprenticeship. (Cheers.) There would, at any rate, have been thousands of the Negroes free on the first of August—thousands more would be set free by individual proprietors—they would have become discontented and incensed by the mockery of freedom given them—the people of England would not have ceased to agitate for their freedom—and, thus situated, the Planters resolved to do it for themselves. (Cheers.) In Jamaica, there came together the representatives of the Planters in the House of Assembly, and a more contumacious, headstrong, rebellious set of hereditary task-masters, never were convened before in any part of the world. A few years ago, these men had told us, that rather than yield, they would fight for their chartered rights, up to their knees in blood; and a few days before this meeting, they said they would resist to the utmost any intrusion on those rights. (Hear.) But see the change that came over them; these very men, without any force being employed, or a drop of blood shed, proposed, and carried the Abolition of the Apprenticeship System. (Cheers.) One of them, indeed, proposed that every Negro should be free on the following Sunday; and the only reason why this was not done, was that many of the Planters were in Spanish Town, and would not get down to their homes in time. Some said let it be done on the day of the Coronation, and let it be said, that on the day when the Queen obtains her crown, there is not a Slave in all her dominions; but a majority thought that it would be better on the first of August; and notwithstanding of all the fears which they told us so much about, and all their dread, and of the necessity of making laws to provide against danger, they resolved to set them free on the first of August, without any such laws whatever. (Loud cheers.) A more sublime, a more peaceful, or signal victory, was never obtained. After referring to the gratitude which they owed to God for past successes, Mr Thompson said, these ought the more strongly to incite them to persevere in the cause of Universal Emancipation. By every pledge which they had given, by every prayer offered up, every penny spent, every day of labour, every triumph achieved in this cause—by all these they were called on to persevere, till there should not be a Slave on the face of the globe upon which they trod. (Great cheering.) The work was not fully accomplished even in our own Colonies. It was true the personal freedom of the Negro had been granted—he might now choose his own master—the power of locomotion had been given him—and, from a paper in his possession, containing the despatches, it appeared, that in the West Indies, there was not, in all the speeches delivered, the slightest fear that any bad consequences would flow from the Emancipation of the Slaves. What said St. Vincent? They believed that the passing of this measure would bring about a kindly intercourse between the Negro and his employers; and Jamaica had declared it to be the salvation of the Colony. But still, notwithstanding these friendly assurances, it would be the duty of the friends of the Negro, to see that no attempts were yet made to abridge his freedom. At present the Planters were all kindness and affection, and had done the work with a heartiness, which even the greatest Abolitionist at home could not surpass. But when the enthusiasm was over—when they had cooled a little—they would, perhaps, begin to think that they had acted a very ridiculous part—that they ought to have passed police regulations, vagrant acts, crown-land regulations, labour contract laws, and a host of other precautionary mea-

asures for their own protection—(Hear, hear)—and then, when they had thought all this, they would set about passing them with all their might. Now, the friends of the Negro would require to watch all this; and, more, they must institute a revision of all the laws that had been passed hitherto in these Colonies. (Hear.) Mr T. then directed the attention of the audience to the horrors of the Slave Trade, as at present carried on. It might not be known to all, that the Western part of Africa was at this hour robbed daily, for the purposes of Slavery, of 1000 of her children. Mr Buxton, who had devoted the last nine or twelve months to an investigation into the state of the Slave Trade, had ascertained, that 350,000 of the children of Africa, were slaughtered on the soil, or carried into the holds of Slave ships for captivity. He states, that there are annually imported into Brazil, 75,000; into Cuba, 60,000; and into Porto-Rico and Montevideo, 15,000; 25 per cent. of all that are put on board, up the rivers or on the sea coast, die in the middle passage; and 50 or 75 per cent. die in the process of seasoning, in the Colonies in which they are to labour. The predatory wars in Africa, caused by the procuring of Slaves, are frightful, particularly in the case of those who have to travel far to the coast. For every hundred that are taken away, there is a loss of life of 150 or 200. The cost to the country for suppressing the Slave Trade is several millions; in 1787, just after Clarkson commenced his labours, the numbers exported from Africa were 73,000 per annum.—Now, they amount to 150,000 per annum. Mr T. then referred to the measures likely to be taken by France, to suppress Slavery in every form. The veteran warrior, Marshal Soult, when here, had given an assurance, that his heart was with the friends of the Negro; and that on his return home, he would do his utmost to induce the Chambers to pass a law in imitation of Great Britain, for the immediate and entire extinction of Slavery. (Great cheering.) The eloquent gentleman then proceeded to state the expectations he had of other countries following the example of Britain; he showed the great effect which it might have upon Spain, and thereby rooting out the nest of Slavers that existed in Cuba; but we find that we must curtail his remarks on this interesting topic. He spoke of the great influence which the Emancipated Negroes themselves might have in spreading wider and wider the work of Abolition—anticipated the formation of their Anti-Slavery Associations, and the rising up among them, in defence of the cause of Emancipation, many black Broughams, and black Sligos, and black Smeals, and Murrays, and O'Connells, and the like. (Laughter.) The Planters themselves would become eager Abolitionists; and thus the principles of freedom would flee from land to land, till a Slave was not to be found throughout our entire world. He especially pointed out the effect the Emancipation of the Negroes was likely to have in America; and, after referring in eloquent language to the terms of his motion, concluded, by proposing its adoption, amid loud cheering:—

“*Resolved*,—That this Meeting, while celebrating the signal victory obtained by the power of an enlightened and religious public opinion, over Slavery in the British Colonies, look with feelings of unfeigned sympathy and commiseration at the condition of their Negro brethren in other parts of the world; and, believing, that the time is now fully come when this nation can, by her *example* and her *efforts*, produce a powerful, if not decisive influence in favour of the Abolition of the African Slave Trade—the Slavery of British India—and the cause of Emancipation in the United States of America—and the various dependencies of European powers;—

and, considering that gratitude for past successes is most unequivocally and consistently shown by increased devotion to the cause Divinely prospered, renew their pledge to persevere in the use of all proper means to effect the Universal Abolition of Slavery and the Slave Trade."

The Rev. PATRICK BREWSTER of Paisley, next addressed the meeting. He rejoiced, he said, to see one of the representatives of the people of Scotland in the Chair on that occasion. Shame to our House of Representatives!—this glorious triumph was not gained by them. Shame to our Scottish Representatives!—those boasted friends of the people, and of the people's cause, where were *they* when the cause of freedom was in danger? (Cheers.) Shame to the Ministers of Scotland!—especially to the Ministers of that Church which calls itself the Church of the people of Scotland. (Loud cheering, and hisses, followed by reiterated shouts of approbation.) Where were *they* when this glorious cause was agitated? No voice of theirs was lifted up for the deliverance of the captive. No hand of theirs was stretched out in power to break the captive's yoke. (Cheering.) Now, Sir, perhaps we may see some of them, not on this platform, but on other platforms, too late to gain the victory, but to enjoy the triumph. (Hear.) That victory was gained, by the blessing of God, on the efforts, I will say notwithstanding, of our national Christianity. It was not men of any one party in politics, or of any one religious denomination, that carried this cause. No, Sir; there were men of all parties among us; men of all denominations in religion; the best of all, the elite, the glory of our national Christianity; and it was by their efforts this glorious cause had triumphed. (Loud cheering.) Eloquent tongues have pronounced eloquent eulogiums on the generosity and the wisdom of the Government for recommending, and on the generosity and the wisdom of the Colonial Governments for accomplishing the liberation of the Slave. I have no sympathy with such hollow assumptions of praise. (Cheers.) It was not by them, nor any power of theirs, nor any word of theirs, nor any deed of theirs, by which the oppressed were delivered. (Cheering.) That Government, mighty and powerful as it is, encircling the globe with its fleets and its armies, the mightiest in the world, was conquered by the virtue of its own subjects—(cheers)—by the peaceful agitation, and unlimited courage and disinterested devotedness of a few noble-minded generous-hearted men, gathering around their holy standard, the devotedness of our national Christianity,—the moral might of a Christian people,—and adding thousands after thousands, and millions after millions, of unbribed, unarmed supplicants, praying, beseeching, demanding, in the name of all that was sacred to man, in the name of justice, in the name of humanity, in the name of truth and mercy, in the name of God, that the oppressed should go free; and by the blessing of God sustaining their efforts, and in giving them the victory, they have triumphed gloriously. (Immense cheering.) By that blessing they have triumphed, by that blessing they have conquered all their enemies, and to Him who vouchsafed that blessing be all the glory and the praise. (Cheers.) While on this part of the subject, would they allow him one word in reference to *one* denomination of Christians. There had been men of all political and of all religious parties against them; the loudest declaimers about freedom had been against them. Men of all religious denominations had been against them, with one exception, which he need scarcely name,* the Friends of Freedom and of Peace, who stood forward and fought the

* The Society of Friends.

battle of freedom, and that successfully. One remark made by a former speaker, he could not refrain from sympathizing with, viz., that made in reference to the obtaining other reforms. He sympathized with that remark, because he knew well that all other reforms were to be got by the same means which had obtained for them the victory in the cause of the Slave—being the voice of a united and unanimous people. (Cries of "Hear, hear.") There were white Slaves as well as black. Yesterday, continued Mr B., a large placard was put into my hands, and I was struck in reading on it the following words: "When are the white Slaves to be emancipated?" The thing was significant and striking. I had been preaching on the subject of the West India Colonies; and had it occurred to me, or had I seen this placard previously, I would certainly have announced my intention to preach on the duties binding on us in our country, and the abolition of every oppression throughout the world. (Cheers.) There were not only six millions of Slaves to be emancipated; but the condition of our West India Colonies required to be watched. It was well known that in St. Vincent, laws of the most iniquitous and oppressive nature had been passed, binding the Negro, in a manner, to the soil, and imposing upon him the most arbitrary restrictions. Will no such laws, asked Mr B., be passed in the other islands? There was yet much work to be done in these Colonies, and he trusted the British people would not lose sight of the interests of those whose freedom they had been the instruments in achieving. Mr B. sat down by seconding the Resolution, amid great applause.

The Rev. H. M. MACGILL of Duke Street, proposed the next Resolution, which was seconded by the Rev. S. BATES:—

"*Resolved*,—That this Society, deeply sensible of the value of the strenuous efforts of the *Glasgow Ladies' Auxiliary Emancipation Society*, tender them their grateful thanks for the very efficient assistance they have rendered to the Funds during the past year: That our thanks be also tendered to those friends of the cause at a distance, who have sent remittances to our Treasury; and we trust this Society will continue to be honoured by their zealous co-operation, until Slavery be abolished throughout the world."

Mr BEITH proposed the next Resolution, viz., a vote of thanks to Mr Thompson, which was received with rapturous applause:—

"*Resolved*,—That the cordial thanks of this Meeting are justly due, and are now given, to George Thompson, Esq., for his long-continued, nobly-sustained, and now eminently-successful efforts, in the Anti-Slavery cause; and this Meeting hereby intimate their readiness to support him in the prosecution of such measures as may be yet thought necessary to accomplish the universal extinction of Slavery."

The Rev. Mr EDWARDS seconded the Resolution, which was carried amid great cheering.

Mr THOMPSON feelingly acknowledged the honour conferred upon him.

Mr THOMPSON again rose, and observed that he could not think of seeing the meeting separate, without proposing a vote of thanks to those zealous, enlightened, talented, and indomitable friends of the Negro—their two Secretaries, Messrs John Murray, and William Smeal. Mr T. dwelt on the invaluable services performed by these gentlemen, in the cause of Universal Emancipation, and proposed the vote of thanks amid tremendous cheering. Carried by acclamation:—

"*Resolved*,—That this Meeting, entertaining the liveliest sense of the great value of the services rendered to the cause of Emancipation by the

untiring labours of Mr John Murray, and Mr William Smeal, Secretaries to the *Glasgow Emancipation Society*, do tender to those gentlemen their warmest thanks, and also their sincere congratulations upon the late auspicious victory of Anti-Slavery principles—a victory which, by their zealous exertions, they have so largely and honourably assisted to gain.”

The Rev. Mr JOHNSTONE moved a vote of thanks to the Managers of the Chapel, and likewise to Mr Dennistoun, for his conduct in the Chair:—

“That the thanks of the Meeting be given to Dr. Wardlaw and the Trustees, for the use of their Chapel; and to John Dennistoun, Esq., M.P., for his kindness in presiding on this occasion, and for the satisfactory manner in which he has represented the Anti-Slavery public of Glasgow, in his place in Parliament.”

Mr DENNISTOUN briefly acknowledged the compliment paid him, and the Meeting separated.

SOIREE IN THE ASSEMBLY ROOMS.

ON Friday evening, the 3d August, a Soiree was held in the Assembly Rooms, where about 600 ladies and gentlemen, forming as happy and joyous a company as ever congregated there, met to congratulate each other, and the country, on the triumph which has been achieved in our West India Colonies—the Rev. Dr. Heugh in the Chair. We do not, indeed, recollect to have seen so crowded, and yet so happy an assembly, at any Soiree, since these interesting meetings first became popular in our city. The services were tea and coffee, with the usual accompaniment of sweet-bread, &c., and afterwards strawberries and cream. A most impressive prayer having been offered up by the Rev. THOMAS PULLAR,

Dr. HEUGH said, some persons might think three nights' Meetings following each other too bad; he differed in opinion, however, and thought it exceedingly good. They did not grudge to the French the celebration of their “three days,” on which took place the downfall of Charles, and the elevation of Louis Phillippe, though perhaps they might be at a loss to know what they had gained either by the downfall of the one, or the elevation of the other. Surely, then, they would not be grudged their “three days,” seeing it was to celebrate the downfall of Slavery, and the elevation of freedom. (Cheers.) He was disposed to think it a most joyous occasion, the greatest that had ever occurred in the memory of the existing generation. (Cheers.) To use the language of the Bible, “the Lord hath done great things for us,” and who would find fault with them, if they said, in the spirit of the words that followed, “we are glad.” There were many things in this victory for congratulation—and they would allow him to say that he always thought it matter of gratulation, and gratitude to God, that so many of them could say fearlessly, and with honest hearts, that they never, at any period of their lives, by their pens, or by their tongues, defended, or even palliated, the atrocious system of Slavery in the West Indies. (Cheers.) It was not only now, when the tide of battle had set in so strong in favour of the cause, that they had been its enemies; many present recollected the time when, to avow themselves Anti-Slavery in opinion, or endeavour to agitate upon that question, was sure to attach odium, sever friendships, and draw down upon themselves whole showers of poisoned arrows from the press even of Glasgow.

(Cheers.) Among the many causes of congratulation, he could not help specifying among the first, that this revolution in the West Indies had taken place without violence or bloodshed. (Loud and long-continued cheering.) It was the opinion of men who speculated on the principles of human nature, that the yoke of Slavery was so intolerable, and so bound down by the fetters of law, that there was no way of disposing of it but one, and that was, that the Negro should rise, and break his fetters, and force his freedom from the grasp of his task-master. Others, and pious men, thought that Slavery included such an amount of iniquity and crime, that it could not perish in any other way but under the judgments of the Almighty; and he recollected reading, when a boy, in Boswell's Life of Johnson, that that great man, with all his Toryism, used to give as a toast after dinner, "an insurrection among the Slaves in the West Indies,"—and they knew that the late Dr. Thomson, in words that electrified his audience, said, "give me the hurricane rather than the pestilence,"—he would rather have had the evils of war, than the continuance of Slavery. Lord Brougham too, in his place in the House of Lords lately, while congratulating the Planters on having done their duty, used these words, though he (Dr. H.) was afraid he could not correctly repeat the sublime language used by him on that occasion,—he said, "they have escaped a hurricane of violence in a dark night of Negro insurrection." (Cheers.) He congratulated them, the West Indians, and the world, that our great experiment had been conducted by the tranquil forms of law, and that they might predict, without the least anxiety as to the falsification of their prediction, that when the tidings of the 1st of August reached them from the West Indies, it would be found that never a more peaceful, as a more jubilant day, had passed, than that on which the reign of freedom commenced in the West India Islands. (Continued cheering.) It seemed to him that a peculiar Providence watched over Great Britain and her Colonies. It had often been mentioned that the revolution of 1688 had not a parallel in the history of the world, having passed away without a drop, or scarcely a drop of blood being shed, and it appeared the goodness of God extended to our Colonies, as the revolution in Jamaica had been as peaceful as the revolution in Britain. (Hear.) It was remarkable that this revolution had been carried through the instrumentality of the Planters; and it ought to be known under what influence the Planters acted. They had done it; but, as the Meeting was aware, the Government had told them that it was now physically impossible to cultivate those islands by coerced labour. (Hear.) He had lately read in a Jamaica paper, some very curious speeches delivered in the House of Assembly; but among the most curious of them all was a statement by a Planter, to the effect "that the Ministers of the mother country were our friends, but the Ministry could not help themselves; public opinion in Britain had compelled the Ministers to send out an order, and what remains for us in Jamaica, but to say we cannot help ourselves either, and swim with the current." (Cheers.) Pharaoh, an old Slave-holder, as they knew, was at last the instrument to set the Israelites free from Egypt. Moses was employed to act on the instrument, and Pharaoh sent for Moses in great haste, and said to him, "get ye out;" but, like the Planters of Jamaica, he wanted to keep all the merit of the deliverance to himself, and he said, "Bless me also," and he had no doubt the Planters would say to the Negroes—"Be in haste, and bless us also." But Pharaoh soon repented, to his own destruction, and endeavoured to reduce again to the yoke the emancipated Israelites; he trusted no such attempt would be made by the Planters of

Jamaica. (Cheers.) The Rev. Doctor then went on to express a hope that this might prove a death-blow to Slavery in America—spoke of the necessity for still renewed exertion to extinguish Slavery throughout the world, referred to the horrors of the Slave-trade, and concluded amid loud cheering.

The Rev. J. M. MACKENZIE, of Nile Street Chapel, proposed the first Resolution:—

“Resolved,—That, as the friends of the Negro race, we rejoice in the complete overthrow of the institution of Slavery in the West Indies, as the principal outward impediment to the progress of Divine truth, and would respectfully urge upon all who have aided the cause of Emancipation, the sacred and imperative duty, at the present crisis, of multiplying the means of religious instruction in the Colonies, till they shall be commensurate with the wants of the entire coloured population.”

The Rev. Gentleman, in an excellent speech, impressed upon the audience the duty of extending to the Negroes the blessings of religious instruction. We regret, however, that the unusual length at which we have reported the rest of these proceedings, puts it out of our power to give his remarks.

The Rev. DAVID KING, who was received with loud cheers, seconded the Resolution. After one or two prefatory remarks, requesting indulgence from the meeting, Mr K. said:—On the great occasion which had again called them together, each speaker might, if he chose, bring a change of language—he might change the phasis—but the still recurring theme was, that the Slaves of the West Indies were Slaves no more—that they were free, wholly free, and free for ever. (Loud cheers.) To whom they were indebted for this was perfectly plain, and had been eloquently told them. He had no doubt that the names of such men as Sturge and Thompson, not to speak of Brougham, would be associated with this event, not merely at the present hour, when excitement and discussion on the subject were general, but in the pages of history. (Cheers.) Mr K. then proceeded to refer to the attempt made this session of Parliament to carry a vote of censure against Lord Glenelg, and went on to observe, that he thought the mover had been rather unhappy in his selection. Lord Glenelg, he said, was a man of higher religious character than many around him, and one despatch written by his Lordship to the Cape of Good Hope, in reference to the Caffres, he could not refer to without a feeling of admiration, as a document full of justice and integrity, and kindness, and indeed containing altogether sentiments such as never, perhaps, had emanated from a Christian Government. He (continued the Rev. gentleman,) deeply regretted that his Lordship had not exhibited the same firmness and consistency in the case of the West Indies. It appeared to him, however, that he had done much, by addressing to the Colonial Legislatures strong recommendations that they should of themselves abolish the Apprenticeship System. That he did not do more, he lamented, for the sake of his Christian character; but that he had done so much appeared to him matter of very honourable acknowledgment. With regard to the planters, he had more hesitation in making acknowledgments there. He thought there was more reason to fear that they acted the part of a certain character of anti-quity, and, on the same principles, and from the same motives, had “let the people go.” (Cheers and laughter.) At the same time, he would not apply to them, in all its length, the simile till he saw whether they would follow out the pattern. But, looking away from the instrumentality altogether, they had still to rejoice in the victory. And such a victory! He

had contemplated with interest the field of Waterloo; and that had now been seen by so many, that he would not be suspected of parading travels. It was rain; and the instruments of death, still to be seen, were washed by the showers; remnants of battle still more affecting lay around—men's bones bleaching in the field, and hands burying them out of sight as fast as they were discovered. Looking on one of these bones, it suggested to him many affecting associations. He thought of the longings, the hopings, and the fearings that had hovered around the frame to which that fragment belonged, and he bethought him of the melancholy event that followed—of the home which was distressed by the reception of the intelligence—of the bereaved parents, or wife, or children, or brothers, or sisters, shutting their ears against the acclamations, and their eyes against the illuminations of our splendid victory. Where were such memorials of that victory they were met that day to celebrate? Where were those instruments of death? Where were the bones of those slain to establish this liberty? Their victory over its enemies was bloodless. (Cheers.) How joyous to see this ascendancy of Christian principle! They saw, as it were, the sucking child playing on the hole of the asp, and the weaned child putting its hand in the cockatrice's den. (Cheers.) How delightful to see the mere iron-visaged intolerant aspects of humanity overborne by the gentler influences of our holy religion! Survey the ice-bound regions of the northern seas: in vain the waters struggle with their oppression, heave and resist—the dense incubus becomes yet more dense, till the suppressed waters are hushed into silence, and their burdened murmurs are not heard. How vain every effort of mere force to break up such a system!—how vain the application of the fire or the hammer! But the genial sun approaches; his rays appear, indeed, soft and mild, and, you would think, powerless; yet under their efficacy the yoke of winter is broken, and scattered into a thousand fragments, and the liberated waters leap in exulting freedom. So have our West India Colonies groaned under the winter of oppression; no mere force might have liberated them—no weapons in the hands of the Negro, or in our hands, would have attained the consummation; but the sun of benevolence has risen, and under the efficacy of his beams this system of oppression has perished. (Great cheering.) The Rev. gentleman then went on to state that his motion strongly recommended Missionary exertion in behalf of the Negroes. After referring to the unspeakable value of every immortal soul, he proceeded:—Let men subsist in whatever region, or condition, send them, by all means, the religion of Christ Jesus, if they are perishing for lack of knowledge; for the complete triumph of that cause in which we have been engaged, it is indispensable that the course proposed by the motion be followed out. Recollect, it is in the eyes of the nations of the earth a great experiment that has been just made, and by the practical consequences of it, its merit or demerit will, in their judgment, be determined. Now, how are you to secure and apply the sequel? You may mention many means—I only mention one, greater than them all; send them the religion of Jesus Christ, and this will secure the junction of order, and labour, and independence, as respects man, and a willing submission to Jehovah. (Cheers.) I would ask the sceptic himself—would you trust the safety of these islands with your principles—im-bue the minds of the Negro with infidelity and atheism—and will you risk the consequences?—nay, will you not admit that, on the foundation of our religious principles, all would be safe and prosperous—that, if made good Christians, they will become good parents, good husbands, good wives, good children, good masters, and good servants, fulfilling all the relations

of the life that now is, as surely as they fulfil the relations of that life yet to come? (Cheers.) Then send them the religion of Christ—let them become all religious, and they will be all just, and orderly, and peaceful. (Cheers.) Mr King then stated that there were two strangers in the Hall, one of them Mr M'Kenzie, who had for a considerable period resided in Paris, and of whom he had, in a public lecture delivered by him on the religion of the Continent, had occasion to speak favourably. He had been the instrument of much good on the Continent, and had published the first Concordance of the Bible ever published in France. (Cheers.) The other gentleman, Mr Babie, was from Switzerland, a descendant of the Waldenses, of whom all must have heard. (Cheers.) One of his progenitors had been driven from France by the revocation of the edict of Nantz; his grandfather was a minister, and he himself was, he believed, a Christian, worshipping in sincerity the God of his fathers. He believed the company would take it kind if these gentlemen would say something to them—even a few words—about France or Switzerland, or anything that might occur to them. (Cheers.)

Mr BABIE then rose, amid loud cheers. In rather broken English, he said that he came to this country a stranger, but he soon found himself no stranger, as he met friends everywhere. He came to that meeting to bless God with them, for the liberation of the Slaves. (Cheers.) But since they had asked him to say a few words, he had great pleasure in stating, that in Switzerland, when they heard that Great Britain was making such efforts to give liberty to the Slave, they greatly rejoiced in it; and in Geneva and Lausanne, and other towns, there were meetings held, to bless God for it. (Great cheering.) It had been given to Britain to be great both on sea and land; but, not content with this, and with enjoying liberty themselves, they were endeavouring to extend liberty to others, and especially the Negro. When he returned to his own country, he would find, he was sure, that the 1st of August had been a day of rejoicing with them. In Switzerland, they loved liberty, and particularly religious liberty; and he would never cease to ask of God that he should grant towards the Negroes the freedom of the heavens. (Great cheering.)

Mr M'KENZIE from Paris said, he had never before addressed a Public Meeting, and therefore he claimed their indulgence. He sympathized deeply with the object which had brought them together that night, and could assure them, that the cause of freedom to the Negro was as dear to his heart, as it could be to theirs. (Cheers.) He expected the most beneficial results from their labours, in regard to the nations of the Continent. The victory they had been able to accomplish verified, in a striking degree, the maxim of Solomon, that "righteousness exalteth a nation," for no event had ever, he believed, raised the English nation so much in the estimation of the French, as well as other continental nations, as their earnest and persevering efforts for the Emancipation of the Negroes. He recollected reading in a Paris newspaper, the intelligence respecting the last great Petition they had sent to Parliament in behalf of the Slaves; and it was observed, as a very remarkable thing, in a nation which was called a nation of shopkeepers, and whose occupations naturally led them to judge coldly, and entertain selfish and narrow views of things, that such a nation should rise from their cold calculating indifference with a passion that was astonishing, and interest themselves so deeply in a matter of humanity, and that they should make such sacrifices, as no other nation had ever made before. The French seemed to think, that there must be some magnanimity, or some principle unperceived in the English nation abroad,

that led to such an apparent anomaly. (Hear and laughter.) He had no doubt that the effect of their example would be felt strongly on other nations, and would prove favourable to the cause of general Emancipation, and greatly to the promotion of the glory of God.

Mr WILLIAM WEIR, in a neat speech, moved the next Resolution :—

“*Resolved*,—That the thanks of the Friends of Freedom are eminently due to those Editors of the West India newspapers, who, during the recent struggle for Emancipation, have nobly asserted the rights of the coloured population, and echoed the sentiments of the people of Great Britain; and this Meeting, while rendering to such individuals the praise which is due to their upright and generous conduct, would encourage them to persevere, till the protection and blessing of just laws are equally enjoyed by all classes of Colonial Society.”

The Rev. WILLIAM ANDERSON briefly seconded the Resolution.

Mr GEORGE THOMPSON then rose amid loud cheers. Never, upon any former occasion, he observed, and his visits among them had not been, “like angel’s visits, few and far between,” had he ever felt more at a loss for topics on which to address them, than he had done during the two previous evenings, as well as on the present. They were met for the purpose of rejoicing; and he could rejoice with the most ardent among them; but he found it hard to rejoice in the way of speech-making. He could sit, and calmly, within his own bosom, contemplate the triumph, but to speak of it, was a more difficult task. (Hear.) He felt, too, the want of something to grapple with: he had been accustomed to scenes of conflict, and difficulty, and danger; he was more in the habit of mixing in the fight, and in the deadly encounter, and in the absence of these, he must declare to them that he felt sadly the want of a speech. (Cheering and laughter.) But he was glad that they had always listened so attentively to his speeches in other times; possibly more speeches might yet remain for him to inflict upon them, and he trusted they would be then willing to hear him again. He had entered fully into the spirit of the addresses of those who had gone before him, particularly in their reference to the Christianization of the Negro, viewing, as he did, the Emancipation of the Negro, and the achievement of his personal freedom, as but the means to a great and glorious end, even the civilization and universal evangelization of the West India Islands. (Cheers.) And he trusted, they would never separate this part of the subject from that which refers exclusively to the personal freedom of the Negro. They had achieved, altogether, the freedom of nearly one million of human beings—they had set one million of human bodies free from the scourge, from fetters, from unpaid labour, and from pollution and degradation of the foulest character,—foulness indescribable, and iniquity inconceivable. And setting their bodies at liberty, they had set their minds at liberty also. (Loud cheering.) They had not only increased the sphere of their physical liberty, but enlarged the boundaries of mind; they had taught them that they had a right to think, and think they would, themselves and their children’s descendants, through all generations.—(Cheers.) They would soon find, that in setting free a million of Negroes, they had made a million of men, and a million of Abolitionists, who would fight the battles of freedom in behalf of their race, far more successfully than they could do, and who would spread the blessings of Emancipation in the light of that day, and in the light of other days, throughout other and distant lands. (Cheers.) Mr Thompson then referred to the labours of the Editors of Abolition Newspapers in the West-Indies, particularly to those of Messrs Jordon and Osborne. They had eight or nine

newspapers in the West Indies, devoted to the cause of Immediate Emancipation. The first in order of time, and perhaps in regard to talent, and the energy with which it had advocated the cause, was the newspaper called the *Jamaica Watchman*, one of the Editors of which was a *Coloured* man, unmixed, while the other wore the "burnished livery of the sun." These men had carried on, with great success to the cause, though in the midst of much loss, the newspaper he had referred to, and they would form some idea of the circumstances under which they struggled, when he informed them, that Mr Jordon had been thrown into prison by the planters of Jamaica, for printing and publishing in his paper the following words:—"A long pull, a strong pull, and a pull altogether, and the system will be brought down by the run." (Hear.) For the publication of these words, this noble man was thrown into prison; he came out of prison, however, again, and pulled away as hard as before. And many pulled with him; and we got the end of the rope in Britain and in Glasgow, and it was, as they well knew, "a long pull, and a strong pull, and a pull altogether." And now they might see what could be done, as was verified in the experience of Messrs Jordon and Osborne, by courage, by the assertion of principle, and the maintenance of truth. No men now stand higher in public estimation, than these gentlemen. Both of them were in the House of Assembly, and Mr Jordon was an Alderman of Kingston, and had again and again sat in the Chair of the House of Assembly, when in Committees of the whole House. (Hear.) There was no distinction in regard to him in consequence of his *Colour*; he went out and in from the audiences of the Governor, and to and from the bench, and experienced no disadvantage whatever, from the *Colour* of his *skin*, but kept that rank in Colonial society to which he was entitled by his respectability and talents, altogether irrespective of his complexion. (Cheers.) He might refer also to the *Antigua Register*, also edited by a *Coloured* man, Mr Loving. He had an opportunity of becoming acquainted with him seven years ago in London, where he came to promote the interests of Abolition in Antigua, and where he succeeded in removing from the *Coloured* population many grievances under which they laboured. He was originally a Slave in that very island, and by industry succeeded in obtaining his freedom. Then he increased his knowledge, and finally became the Editor of the *Register*, a very talented newspaper. And when the Planters of Antigua resolved to give Emancipation to the Negroes, and required a man of foresight, and sagacity, and influence over the *Coloured* people, to manage the police of that island, without the proclamation of martial law, they selected him for that situation, out of the whole population of the island, though, as he (Mr T.) knew, numerous applications for the situation were made. And this was a *black* man who had risen from the ranks of a Slave. (Cheers.) He was now Secretary to the Governor of another island, and still continued a proprietor, though, he believed, he now took no active part in the conducting of the newspaper. He would now mention a few of the difficulties Editors of newspapers had to contend with in America; but perhaps they would first allow him to say one word on a matter nearer home. In reading the leading article of the *Glasgow Chronicle* that night, a copy of which was handed him since he came into the room, he was struck with the different spirit displayed in that article, from what formerly used to honour and to sanctify that paper, when another gentleman was the Editor, the noble-hearted, liberal-minded, philosophic friend of the Slave, David Prentice. (Hear.) Well, he had his trials, he sustained his losses, lost his friends, and diminished his cir-

culation, for the course he took ; but from the moment when he first took his pen into his hand to write for the Slave, till the moment when that pen dropped from his hand in the cold embrace of death, he never ceased with magnanimity to advocate the cause of Universal Emancipation.— (Hear.) It was, however, their consolation to know, that if the *Chronicle* did not act as formerly it had done, or if, instead of giving the glory to Him who is in Heaven, it gave, as in this case, that glory to those who did not deserve it—or if there was any want of that high principle which formerly characterized the *Chronicle*, they had the consolation to know that their cause now enjoyed the able and effective advocacy of a paper with a hundred eyes.* (Cheering.) He made these remarks more in sorrow than in anger—not indeed in anger at all. He only regretted to see that a mistake had originated in that paper, (the *Chronicle*) and that currency was given to an idea that the Government were the promoters and the patrons of their cause. (Hear.) Mr Thompson then adverted to the subject of his Resolution, and proceeded to speak of the injuries inflicted on the American Abolition press. The first paper in America that championed the cause of the Slave in the United States, was the *Liberator*, edited by one whom they had often heard of—William Lloyd Garrison—(great cheering)—for whose head 5000 dollars had been at one period offered ; but, nevertheless, he was still advocating the cause of the Negro. (Cheers.) Another paper, was the *Herald of Freedom*, the Editor of which, there was every reason to believe, died of excessive labour in his vocation. He had the pleasure of being once mobbed with him. They were walking down the street together, when stones came flying at them from all directions, and they were very nearly macadamized. (Laughter.) Next day, when the mails drew up at their usual stations, and the Anti-Abolitionist paper was taken for transmission through the country, the drivers of the mail absolutely refused to carry one *Herald of Freedom*, by the mail of the United States. (Cries of hear, hear.) But to show more particularly the peril to which Editors of Abolition papers were exposed in America, he would mention one fact. In the young state of Illinois, a young man, (Mr Lovejoy,) driven from Missouri, for having denounced the burning alive of a man who was guilty of attempting to escape from a Slave-driver, thought he would attempt to publish a newspaper at Alton, a town in Illinois, situated on the banks of the Mississippi. He brought to the town three printing presses, and, one after the other, they were all destroyed, and cast into the river, by men of property, opposed to free discussion. A fourth press was ordered ; the Editor was determined to defend this press, and he therefore applied to the Mayor, who gave him authority to arm himself and his friends, for the protection of his person and his property. The press arrived one morning about three o'clock, in the month of July, last year, just a few days after the celebration of American Independence, and was removed to a well-built secure store. By and bye, however, the mob gained intelligence, and gathered in large numbers, many of them intoxicated, and demanded the press. The Editor was within the store, with eight or nine of his friends armed, and they addressed the mob from the window, telling them that the press would not be delivered up, that the Mayor had authorized them to defend themselves and the press, and that they were determined to do so at the risk of their lives. The mob fired into the store, and one of

* The Argus.

the friends of the Editor fired out and shot one of the mob. The rioters then retired for a little, but returned again with the intention of setting fire to the house, and burning the building, press, and Editor, all together. (Hear, hear.) They got, by means of a ladder, to the top of the building; the Editor, Mr Lovejoy, was seen—several of the mob fired at him, and he fell and expired, having received no fewer than five bullets in his body. (Hear, hear.) He thought it right to mention such things as these, to let them see what risk the friends of Abolition sustained in America. The effect produced on the public mind throughout America, by the circumstance he had mentioned, was indescribable, and the immediate consequence of Mr Lovejoy's death was, that all eyes were drawn to consider the question of Slavery; and he believed, thousands had been made Abolitionists by that very act. Not fewer than half-a-dozen men were willing to go to that very city, to take the place of Mr Lovejoy. (Hear, hear.) The eloquent gentleman then gave a detailed account of the late riots in the city of Philadelphia, when the large hall of the Abolitionists, built at a cost of 40,000 dollars, was destroyed by a mob. He stated, in addition, that the friends of Abolition, immediately after its destruction, met and opened a subscription for another building, and raised from 30,000 to 40,000 dollars for that purpose. He described the incendiary attacks of the pro-Slavery press, generally the cause of all the riots that took place, their calumnies and misrepresentations of the Abolitionists, some of them of the foulest description. After detailing a variety of interesting facts connected with the discussion of the Anti-Slavery cause in America, for the promotion of which he said there now existed 1400 Societies, Mr T. again adverted to our own Colonies. He observed it was of great advantage that the Emancipation of the Negroes had taken place so suddenly, as otherwise the Planters would have had time to make many restrictive laws, much to their disadvantage. It was also favourable for them that it took place now, as the eyes of the mother country were upon them at this moment, and their interests were therefore more likely to be looked to, than if they had been emancipated in 1840, when in all likelihood there would have been apathy and indifference in the country on the subject. We find, however, that our limits will not enable us to touch upon one-tenth of the topics to which he drew the attention of the meeting. In conclusion, Mr T. spoke of the efforts which ought to be made to obtain from surrounding nations, a total abandonment of Slavery; and he recommended the Emancipation Society, as the first thing they should do, to petition the Government to recognize the independence of St. Domingo. He considered it disgraceful to this country, that as yet it had not recognized that interesting country of black men, and hoped the Society would not forget the subject in their future exertions. Mr Thompson then read the Resolution, and sat down amid protracted applause:—

“Resolved,—That while we deeply sympathize with our Anti-Slavery brethren and sisters in the United States, in the afflictions they have been called to endure by the martyrdom of the devoted Lovejoy, the disgraceful scenes of Philadelphia, and the continued opposition of the most influential parties both in the CHURCH and in the STATE, we would rejoice with them in the rapid progress which the cause has made during the past year, and renew our pledge of fellowship and co-operation.”

The Rev. THOMAS PULLAR seconded the Resolution.

It being now past 11 o'clock, the large company broke up, all seemingly delighted with the proceedings of the evening. Cunningham's band was in attendance, and, as usual, added much to the enjoyment of the company.

PUBLIC MEETING.

JUNCTION BETWEEN THE GLASGOW EMANCIPATION SOCIETY, AND THE
ABORIGINES PROTECTION SOCIETY.

(From the GLASGOW ARGUS, of September 10th, 1838.)

No. IV.

ON Thursday evening, a Public Meeting, in connection with the above Society, was held in the Rev. Dr. Wardlaw's Church, for the purpose of having laid before them a statement of the condition of One Hundred Millions of British subjects in India, and the present imperative duty of the country in reference to that vast portion of the empire. The meeting was numerous and respectable. On the platform we observed Mr R. Montgomery Martin, Mr George Thompson, the Rev. Dr. Mitchell, the Rev. William Anderson, the Rev. John Eadie, Mr W. P. Paton, Mr Patrick Lethem, Mr James Beith, Mr William Smeal, Mr John Murray, and many other gentlemen, who have long deeply interested themselves in the cause of Universal Emancipation. On the motion of Mr Beith, the Chair was taken by Mr W. P. Paton.

Mr PATON thanked the meeting for the honour they had done him in placing him in the Chair. The business of the meeting, which, he observed, would be fully explained by the gentleman who should address them, related to an immense number of their fellow-creatures in the East Indies, whose situation was deplorable. As a commercial man he had occasion to know what was going on in distant countries, and he had it on the best authority that a very severe famine had existed in the north of India. The cause of famine, and the remedies which would be necessary for Government to apply, would be explained to them by a gentleman on the platform. Such information must be interesting to Glasgow, in a commercial point of view, and it would also be interesting to them in a religious point of view. They were in the habit of sending Missionaries to every part of the world, and it was necessary that they should know that the proceedings of Government were not interfering with the exertions in which they were engaged. Mr George Thompson, the distinguished agent of the Anti-Slavery Society, would introduce Mr Montgomery Martin.

Mr THOMPSON said, he rose to state, in a few sentences, the nature of the great cause which they were met to consider, in connection with the Lon-

don British and Foreign Aborigines Protection Society. This Society had been in existence about eighteen months, and had been formed by a number of individuals who interested themselves in the condition of the millions of our fellow-subjects in our foreign dependencies, particularly in India. In stating its objects, he would allow the Society to speak for itself. Mr T. then read from the proceedings of the Society, a reprint of a report which had been laid on the table of the House of Commons. "The object of this Association is sufficiently indicated by its name. It is established as the protector of those who have no power to protect themselves. In this character, and in this alone, the Society makes its appeal to the public for support. The means to be employed for the attainment of this great design are too obvious to need minute detail. By diffusing correct information concerning the character and condition of the Aborigines;* by appealing to the Government, or to Parliament, when appeal is needed; and by bringing popular opinion to exert its proper influence in advancing the cause of justice, it is hoped that much may be done toward the diminution of those gigantic evils, the continuance of which reflects such deep dishonour on the British name. The Society's proceedings will, of course, be mainly guided by the communications of its corresponding members, located in the countries occupied by Aborigines. The information they supply, and the suggestions they may offer, will form the ground-work of its future operations. Though but recently established, it has already been productive of good. The degree of its efficiency must depend on the measure of its support. Only one thing is requisite to render the Society worthy of the cause—that its power be proportioned to the magnitude and importance of its objects." Having read this extract, Mr T. proceeded to state that the present meeting had been called by the members of the *Glasgow Emancipation Society*, in order that an opportunity might be furnished of stating what were their views in relation to this matter, and what were the objects of the London Society. Their object was to carry out the designs of the Emancipation Society—to see that the aims they had in view in the Emancipation of the Negro, are carried out to the coloured population of all our dependencies, and that all of every colour, creed, and clime, who were at this moment in bondage, should be redeemed and set at liberty—to protect them in their guaranteed rights, wherever such exist, and to extend those rights, where they were not yet enjoyed. (Cheers.) Their chief design was to relieve the sufferings of one hundred millions of subjects on the plains of Hindostan, governed by British laws; but their attention would also be directed to our subjects in every part of the world. In the West Indies, we had 1,000,000 of subjects; in North America, 1,500,000; in South America, 1,000,000; in Africa, 200,000; in Austral-Asia, 1,000,000; and in Europe, 25,000,000. It would be proposed to them to extend the Emancipation Society to the objects entertained by the *British and Foreign Aborigines Society*, and to sanction and promote its operations. (Cheers.) He was happy to state, that that Society had within it, men well known to the philanthropic world. Thomas F. Buxton, the friend of the Slave, Mr Allen, Sir Charles Forbes, and Dr Lushington, were acting members of the Committee. As yet little had been done, in consequence of the absorbing struggle in which they were engaged in the cause of Negro Emancipation; but that subject being now at rest, the Society felt that it might act with vigour in behalf of their brethren on the continent of India, and that the friends of freedom would respond to their call. Mr Mont-

* Aborigines—the *Original Inhabitants*.

gomery Martin, who would now address them, had visited almost every section of the globe; he had been in India, and was well acquainted with the whole details of this question; he was well known as an author, both in the literary and commercial world, and had undertaken his present labours gratuitously, in order that he might bring to bear on this question, the force of an enlightened public opinion. Mr Thompson introduced Mr Martin to the meeting, after expressing his confidence that this city, as it has always been, would be the first among the cities of the empire in making a strong and united effort to break the chain of the oppressor.

Mr MONTGOMERY MARTIN then addressed the meeting. After one or two introductory observations, he said it might be advisable, seeing this was a great and vital subject connected with our Colonies, to advert briefly to the nature of colonization in general. He then proceeded to direct the attention of his audience to this preliminary view of his subject, in some lengthened remarks, the substance of which are as follows:—They found from the Scriptures that the command of the Creator was, to go forth, and multiply and replenish the earth, and subdue it; and it had been the custom of all civilized nations, as soon as they began to advance in the progress of knowledge, and the refinement of the mind, to extend their influence and their dominion to distant portions of the earth. Rome, in the plenitude of her power, strengthened, and confirmed, and extended that power, by means of her colonies, of which this small island formed one. They were occupied by her armies, and therefore formed places of strength for the maintenance and extension of the empire, and gradually there was diffused among them her civilization and refinement. They found Greece, too, confined within a small extent of territory, though that territory was the seat of civilization and learning, obliged to send Colonies of her people to the shores of the Ægean and Mediterranean seas; but these were to be looked upon rather as offshoots for the population—though in this view they were advantageous as Colonies, particularly as regarded territorial power and commercial prosperity. The advantages derived from such colonization were, in his opinion, so apparent, that it was rather extraordinary they should be so questioned, and that people were to be found, who held that England had no need for Colonies, and that the sooner she got quit of them the better. In this kingdom of a thousand years' duration, not more than 200 years had elapsed since the idea of colonization began to be entertained. After the triumph of the glorious Reformation, and during the reign of a virgin Queen, the people of England first began to think of Colonies, and to plant settlements in the new world. Spain, Portugal, and Holland, began a similar career in the progress of civilization. Spain extended her colonial possessions throughout the Southern Continent; Portugal and Holland in the other territories of the new world; and England had no alternative left but to run with them the race of colonization. Had we failed in these attempts, begun in the reign of Elizabeth, we should have become not merely a third-rate power among the nations of Europe, but a mere appanage of some of those powers who might have gained the mastery of the world. Fortunately, however, Elizabeth saw that if this country was to stand forth among the nations, she must extend her possessions throughout other parts of the globe; and thus were we forced to proceed, not acting upon any fixed principles, not guided by rule, but driven to colonization as a matter of necessity. The first, or nearly the first settlement effected, was that established by the celebrated William Penn. When Britain was afterwards forced to compete with the different nations of Europe, and during a series

of reigns, to struggle against them, the maintenance of her possessions throughout America and the West Indies, enabled her to triumph, and ultimately left her the mistress of the world. When Napoleon closed against us the ports of all Europe, by his Berlin and Milan decrees, and thought by shutting out our manufactures, to compel us to succumb to the power that had carried dominion to every country around us, we found in India that outlet for our manufactures which was denied us elsewhere, and kept up that maritime supremacy which enabled us to stand against the world in arms. He mentioned these things to show the beneficial fruits flowing from the possession of colonial territories. The time might not be far distant when we would have to struggle for our very existence, amid the great European nations; and he did not fear that, if the possession of our Colonies were secured to us, we would be able to maintain that power, so extraordinary, which we now hold, against them all. He had adverted to the outlet for our manufactures, which was secured by the possession of our Colonies, when shut out by Napoleon from the ports of Europe. Since the peace, a new kind of opposition had sprung up to our national prosperity. The European nations had now begun to find out that, to insure prosperity and power, agriculture and commerce should go hand in hand. In Switzerland, he had seen manufactures growing up with a rapidity, almost equal to what had been experienced in Yorkshire, Lancashire, and the other manufacturing districts of England; in even the secluded parts of Prussia, and throughout Belgium, he had also witnessed the extraordinary growth of manufactures; and it was clear, that in proportion as these increased, must the manufactures of Great Britain diminish. And this it was not for us to deplore, as if we were the only people who were entitled to commercial prosperity. It was better to have a rich neighbour than a poor one; but while these things were going on, it was the more necessary that we should attend to the Colonies which were under our own control. Commercially speaking, they were of the highest importance, as securing a steady market, equal, in some respects, to the home market, and superior to it, as requiring a great amount of shipping; and he need not say, that whatever promoted the shipping interest of the country, promoted what must ever be its greatest power. He would now speak briefly of emigration. We were here living in a small island, with a large and increasing population, amounting at the present moment, including Ireland, to about twenty-seven millions of inhabitants. Ireland had a population denser than China, being 300 to the square mile; while in Britain it was 286 to the square mile. When they considered the extent of this population, which might be doubled in thirty-five or forty years, an outlet for the surplus would be admitted as absolutely necessary. Nor ought those who are thus driven off to be considered as separating from their native land; we ought to feel that each Colony is a portion of the empire, and that it matters not whether a man lives in Glasgow or in New South Wales, in India or in any other of our distant Provinces—that wherever a native of Britain is, there is his home. (Cheers.) Taking example from the bees, we send out a part of the swarm to bring in sustenance to the rest of the hive, but still they are to be regarded as belonging to the same family,—sent out to our Colonies to relieve a dense population pressing closely upon the means of subsistence. The loss of her Colonies was one of the causes of the decline of Holland, which had rescued its territory from the grasp of adjoining nations; that small people, dwelling amid swamps and dykes, were the carriers of the world, gave laws to Europe, and became the Jew-brokers of every country in the

world. But Holland had no Colonies, and when she became a lender to other States, she degenerated from a manufacturer to a usurer, and her decline followed. Our Colonies were originally in the North American Continent. During the course of many years, we, in common with the Dutch, and partly with France, and partly with the Spaniards, occupied the whole of that coast from Labrador to Louisiana. We blessed them with wise and paternal Governments, but, from attempting to grasp more than we were entitled to possess, we began a course of injustice and iniquity. We monopolized all the manufactures of the Colonies,—now the United States,—an inhabitant of these Colonies was not allowed to manufacture even a hat, to weave a piece of cloth, or make a horse-shoe nail. The Colonists then possessed the carrying trade of silver and gold, from South America, which passed through their territories, but that was also prohibited that it might be enjoyed by ourselves; we then put down the paper money circulated in the States, and went on from one thing to another, till we drove a loyal and peaceable people into arms against their mother country, which happily, and he was sure they all rejoiced in the event, terminated in expelling us from the United States, and in the formation of a Government for themselves. (Cheers.) Such was the course of injustice pursued in North America, and such was the result which that injustice produced. Canada was ceded to us by the French; but long previous to this, we had formed sugar Colonies in the West Indies, and on the American Main; and thence arose among us that most monstrous of all crimes, Slavery, which had the effect of dragging nearly three hundred millions of human beings from their native land, to supply the place of those Aboriginal inhabitants who had suffered the doom of extirpation. Had we followed a Christian and humanizing policy, and had all other nations done so too, that Slavery which it took so much pains to destroy, and which caused so much misery to its unhappy victims, would never have sprung into existence. On the loss of our North American Colonies, that Almighty Providence, which seems to take a peculiar care of this nation, gave us a territory in the Eastern Hemisphere, greater than we had ever possessed in the Western. Previous to this period, we skirted the coast of Hindostan as humble merchants, anxious to exchange a bale of cloth for such of the products of the country as could be obtained. One of these enterprising men, a surgeon, was at last called to attend on the Emperor's daughter, and he succeeded in curing her of a disease with which she was afflicted. He was asked what reward he would have in return; when, with a self-denial which reflected honour upon his character, he refused to take anything for himself, but solicited commercial advantages for his country. The request was granted, and factories were established at Madras and Calcutta, where our manufactures were sold in exchange for the productions of the East. The French and the Dutch also obtained a footing in India; but partly through attempts made to subdue the natives to Christianity—partly through the cupidity of the Dutch—and partly through the harshness and tyranny of the French, we were called on to give assistance to the natives, and latterly we became their masters; by treaties, and often, he regretted to say, by war, we became the possessors of a country larger by far than any held by any European State, excepting Russia, having one hundred millions of inhabitants, besides fifty-four millions of tributaries—an empire which realizes the dreams of the wildest imagination—and which the historian of future times will scarcely believe could have been possessed by this small island (which looks like an appanage of the State of France,) on the distant coast of Asia. He would not go into details as to the occupa-

tion of these territories, or the course of events which led to the acquisition of them, till there was brought under our control this large mass of people, as much subjects of the British Empire, as those he now addressed. They were a people of whom all who had visited and examined them, spoke in terms of delight, affection, gratitude, and admiration. In adverting to some of their physical qualities, he would speak first of their bravery. In no other part of the world had such demonstrations of bravery been witnessed. At the siege of Bhurtpore, when the British were three times repulsed by the native troops, one of the native regiments employed in the siege, seized the English colours, and, calling on the English to follow them, led on a fourth time to the breach. Occasions have occurred in which, when English officers have been threatened with sabre wounds, they have rushed between the weapon and the officers, and received the wounds in their own bodies. A man, with a small knife, has been known to attack a tiger with success; and when he (Mr M.) was in India, a native descended into the deep, met the shark in his native element, and destroyed him. So careful were they of their honour, that rather than a stain should attach to their names, they would deprive themselves of life. If struck, rather than survive the stain, they have put themselves to death. Many present had perhaps seen the monuments scattered over that land, which seem to bid defiance to the desolating hand of time, and which, in the beauty of their structure, and the costly materials of which they are composed, had no equals in any part of the globe. The manufactures they possessed were superior in point of beauty, such as the manufacture of cloth, sugar, and the smelting of metals; the mariner's compass, the manufacture of gunpowder, of porcelain, and of other arts, that only became known to us two or three centuries ago, were long before familiar to them. Their muslins, the manufacture of which is now lost from our injustice, was so fine that it could scarcely, when wet, be seen on the human body. Of the richness of their soil, there are proofs on record that, for centuries, it has been cultivated without any manure; it scarcely requires the use of iron to turn it for the seed. The produce consists of all the different species of corn, of tea, sugar, coffee, every spice, silk, cotton, indigo, every species of timber, &c.; there is no product which we possess, either natural or imported, which India does not possess; and it is remarkable, that every thing we have here, not indigenous to this soil, such as cattle, wheat, &c., are all indigenous to India. Along the banks of its noble rivers, they are working coal, iron, tin, lead, and silver, and in many of its streams the gold runs along with the sand. Of its diamond mines, existing in our own territory, you have often heard, though now they are scarcely searched after. On its coasts are pearl banks, which supply ornaments to the ladies of this country. It has the largest rivers in the world, the loftiest mountains, and the most extensive plains; and the land is believed to have been the cradle of the human race. Its language is the purest of all known languages; it is the root of every European, and of all languages that are known. Its metaphysics have attracted the attention of all philosophers, and been the subject of study by all divines; and the history of that people has sprung from an attempt to materialize the immateriality of the Deity, which has ended in the grossest idolatry. He adverted thus minutely to this people, who had confidently reposed themselves in our sense of justice. For 700 years, under the sway of the Mahomedans, they were, at first, bowed down to the dust; but the Mahomedans soon found out that it was better to preserve their subjects than to destroy them, and in that the strength of their empire consisted.

That they pursued a wise course, was evident from the roads, and other public works, and the vast monuments and temples that teemed over the land, and from the care they took to preserve the rights and privileges of the people. After the breaking up of the Mahomedan empire, we became the governors and rulers of this vast people, not by mere physical force; for what physical force could we bring to bear upon a hundred millions; but they submitted to our rule, from a confidence that we would act towards them in a spirit of justice, and enable them to enjoy advantages and blessings greater than they had enjoyed under the sway of the Mahomedans. And how had we done this? By a species of destruction, which, though not equal to the destruction practised on the banks of the Mississippi and the Orinoco, when the Spaniards shot the Aborigines like wild beasts, and threw them to the dogs, yet with a species of destruction, which it only required time to be the means of utterly rooting them out. The famines that had gone on for forty years, were so dreadful, that it would require volumes to detail all their miseries. We had a record of the famine of last year in our possession, and from it, he (Mr M.) would furnish a few details, so as to give some idea of the miseries experienced by that people. They were official statements, and therefore fully to be relied upon:—"Owing to the extreme poverty of the natives, occasioned by the impolitic and ruinous system pursued by the Government of India towards the occupiers and cultivators of the soil, tens of thousands have been reduced to utter starvation. On the 14th of April last, 78,000 pining wretches, men, women, and children, were fed by bounty at Agra; and, between the 1st and 15th of March, 71,523 infirm and sightless creatures were relieved in a similar manner. So great have been the ravages of death, that the air for miles is tainted with the effluvia from the putrifying carcases of men and cattle, and the rivers of the Jumna and the Ganges choked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers are rejected as unfit for use, and men are constantly kept employed in pushing the accumulated bodies down the torrents. From the July number of the *Oriental Herald*, we learn that starvation, disease, and death, are doing their work at Cawnpore, Muttra, Gwalior, and Delhi, while the wealthier natives look on with listlessness and unconcern. Though a famine fund has been established by the European public of India, it is found impossible to meet the necessities of the destitute and dying multitudes." A correspondent in Calcutta, thus writes on the 10th of April:—"Since the despatch of the overland mail for Berenice, which left Bombay at the close of last month, public attention in this quarter has been engrossed by the accounts which daily reach the capital, of the horrid ravages of famine in the provinces to the west and north-west. It is impossible to compute the numbers who die in their tedious progress from the desolate districts to the towns where food is procurable. We hear almost daily of mothers deserting their children on the process of distribution at the doors; of the roads being lined with dead bodies, a prey to the vulture and jackal; of the courses of small rivers actually obstructed by the masses of dead bodies thrown therein, by those who are employed to clear the highways; of the inhabitants of the large towns of Agra, Cawnpore, &c., being compelled to abandon their evening drive, from the impossibility of encountering the effluvia from the putrid corpses around! and the worst of it is, that two months more must elapse before a fall of rain can be expected, and the earth yield fruit wherewith to appease the irresistible cravings of hunger." The *Asiatic Journal* for August, 1838, says, that "200,000

were scantily fed by Government and private individuals, in the north-west provinces; yet this was but a faint palliative: the people dying like dogs—mothers throwing their living children at night into the Jumna—disease destroying the numbers whom famine spared—dogs and jackals actually devouring the bodies in which life was not extinct.” At Gwalior, “hydrophobia was as fatal as cholera—famine dreadful—horses, asses, buffaloes, every thing that had died a natural death, eaten by the natives.” At Agra, “the police pick up 150 bodies daily.” “The havoc caused by starvation, the cholera, small-pox, and other diseases, generated or aggravated by the want of proper nourishment, is depicted in fearful colours.”—*Asiatic Journal*, for August, 1838. The *Asiatic Journal*, for Sept., 1838, says—“Flourishing villages, which last year contained from 300 to 400 cultivators, have now in them only half-a-dozen starving beggars—and for twenty miles adjoining the Jumna river, one may travel without seeing a vestige of cultivation:—Cawnpore Station is like a charnel house, and the river disgusting from the flocks of vultures tearing starved carcases to pieces, devouring them in a few minutes: agricultural labour entirely stopped.” Was this a new scene? No. It was a state of things which had been going on for years in India. He had himself lived on the banks of the Ganges; he had been accustomed to the labours of the dissecting room; and had witnessed the carnage of a battle field; but he was obliged to give up living on the Ganges, from the number of bodies that he saw floating past him on the stream, and the sharks fighting for the carcases. Mr Martin then described the appearance of many of the victims of famine in 1833. In that year, famine prevailed in the Bombay and Madras territories. The destruction of life from famine, in the South of India, in 1833, was awful—more than 100,000 famishing wretches fled the country, to seek in the neighbourhood of the capital, the means of sustaining life:—“Myriads perished at home and on the roads; and the remnant who did not fly the country, and yet continued to sustain life, were reduced to a state of emaciation which beggars description. * * * * * Their personal appearance was scarcely human; their anatomy was nearly as much developed as that of actual skeletons; the articulations of each joint, but for the skin, might have been traced; their bellies were unnaturally swollen; their colour of the deepest jet. * * * * *”—*Asiatic Journal*, August, 1838. Thus men who trusted in the justice of this country—he would not say in its Christianity, for they knew nothing of it—were, from year to year, subjected to this wholesale destruction. We had no census of the inhabitants of India—we could only judge of their number by seeing them in swarms—by counting the houses in a village, and then making a calculation on so many to each house; but the destruction of late had gone on dreadfully, though from there being no census taken, the numbers could not be calculated. We had suffered in this country from cholera; but did cholera break out here? No; it came from Calcutta, whither it had travelled along the great rivers. Hydrophobia, they were told, was as bad as cholera, and what a dreadful thing it would be if hydrophobia were to break out in England. (Cries of hear, hear.) We were accustomed to say that these awful visitations were the work of the Almighty, but he wished it was more the custom to say that they were the effects of our own wickedness. God never inflicted evil; He was a God of beneficence and mercy; and, if in the course of a year or two, we found cholera and small-pox, and other diseases, ravaging us in England, what right would we have to begin deprecating the wrath of Heaven,

when these evils were the mere effects of our own crimes and injustice? (Hear.) We had not only injured the people of India, but we had done it in the name of freedom, a sacred name, which should be based on the principles of Christianity. In the name of free trade we had done more injustice to India than in any other. He was glad to have an opportunity of saying this in Glasgow, the finest city he had seen in this beautiful land, and, next to London, the finest he had seen any where else—he was glad to say this in Glasgow, for she had thriven much on the misery of India. Some time ago, a great cry was made for free trade to India; but it was the greatest mockery that ever existed. Under the pretence of free trade, we got permission to export to India our cotton, and other goods, almost free of duty—a duty amounting to $2\frac{1}{2}$ per cent.—but we would not permit their goods to be brought here at an equal duty in return. The consequence of which was, that in Glasgow and Lancashire, fortunes were made with great facility. Sir Robert Peel's father, he was informed, made the greater part of his fortune in consequence of his exports to India. Before that period, twenty millions were raised in India, but the slow manipulating labours of the Hindoo, were unable to compete with the manufacture of Britain, and they were thrown out of employment; the land, from heavy taxation, was also thrown out of cultivation, and the miseries of the people increased. If they imported their cottons, they paid a duty of 20 per cent.; 70 per cent. on silk; 150 per cent. on sugars; 300 per cent. on spirits; 500 per cent. on spices; and 1000 per cent. on tobacco. Owing to this, famine and desolation was the universal consequence. This was a subject he would urge on all cultivated minds, not only on the grounds of humanity, but even from selfish considerations. (Hear, hear.) They heard a great deal of reciprocity, and he wished Dr. Bowring was there that night to tell them of the benefits of reciprocity with France and Egypt. He knew its value; and he wished for free trade in every thing; he wished to see it as free as the winds that blew around them. (Cheers.) But he did not understand that system of free trade which we carried on with India, where the reciprocity was all on one side. From that country, teeming with every product, where there was an article on which no duty was claimed, it was sent here in abundance. He would mention indigo, with which India supplied the world. That article used to come from the West Indies; a few years ago, they sent a few hundred pounds of it from India—last year, they sent a million; and he hoped that next year, it would amount to six millions. He earnestly entreated commercial gentlemen to take this matter into consideration, and that for another reason than he had yet mentioned. It had grieved him, in passing through this country, to see the extent of spirit-drinking which prevailed in every town and village he had visited; he had found almost every second house, a place for the sale of spirits. Now, it might be an excellent thing to make enactments to put down the practice of drinking spirits, but there was one thing, above all, that would prevent it. Put in the possession of the people, tea, and coffee, and the cocoa, and they would speedily put an end to the pernicious system of which they so justly complained. If they wanted, then, to stop this curse, take the duty off tea, and sugar, &c. (Cheers.) There was another cause of suffering in India, to which he would advert. The Mahomedans, as he had already stated, conquered India, and possessed it for seven centuries. The Koran gave them authority to take the lives of those whom they subdued, but they found that this was not so easy to be done, and in the exercise of what they called clemency, they permitted them to live, and toil, and cultivate the soil, claiming 50 per cent. of the

fruits of that toil. They found, however, that this was a most onerous thing for the country, and produced desolation and ruin. Wise in their generation, as the children of this world always are, they constructed public works, made roads, and other vast improvements, and erected reservoirs for water, so necessary in a country where the floods are periodical. When we succeeded the Mahomedans, we did not become Mahomedans in name, but we became worse than them in practice. We assumed the whole country, and a few merchants in Leadenhall Street, became the proprietors of a whole continent. The 50 per cent. formerly paid in produce, was converted into 50 per cent. in money. Any merchant knew how much this tended to increase the burden, raising it to 70 or 80 instead of 50 per cent. The people then brought into cultivation waste lands, as the means by which they might be better able to pay the percentage on other lands; but it was impossible they could proceed—the very means of irrigation were placed beyond their reach, and famine after famine followed. Earl Cornwallis, a man who honoured himself by his government of India, procured an Act of Parliament, declaring that the land tax should be fixed. This, however, only extended to Bengal and the neighbouring districts. The land tax was accordingly fixed, and though heavy, was paid by the natives taking into cultivation waste lands; but eventually the burden was felt to be so great, that the people were forced to give up the land entirely. Nevertheless, some good results had followed—no famine had occurred in these districts, and wages had risen in some cases as high as $2\frac{1}{2}d.$ a-day, and land had risen to twenty years' purchase. The Government, at the same time, promised that the system should be extended to the rest of India. These promises were made by Teignmouth, Wellesley, Minto, and Hastings; but, notwithstanding of this, it was never done, and the benefit was never extended to the other districts, where it was more necessary than in Bengal. The consequence of all these injuries was, that a series of crimes, chicanery, and fraud, melancholy to contemplate, had been produced; for it was always in the nature of oppression to produce kindred vices; and when we spoke of the vices, and crimes, and frauds of the Hindoos, we should bear in mind that our policy was instrumental in bringing them into action. The great causes, then, of the famines and distress in India were, first, this land tax. It was just as if a man had a few bee hives, and went every day and took a little honey, so that, if a wet and stormy day came, the bees found their sustenance gone, and perished—so was it with the Hindoos; all was taken from them that could keep them in life, and when a blight came over the grain, or a failure, in any way of the crops, they had nothing to fall back upon. All their native manufactures, too, had been taken from them—and the want of these brought famine and destitution. This country should be carrying on trade with India to the extent of many millions. There were 100 millions of inhabitants; if they consumed twenty yards each of calico, at $6d.$ a-yard, that would produce an export trade from England to India, of fifty millions on the one article of cotton alone. And what would they return us? Take the article of sugar, which they all knew was extensively consumed, alike by age and infancy, and by every class of society. From Bengal, sugar was now permitted to enter at the same duty as from the West Indies; from Madras it could not be done, as the £6 an acre raised on sugar cane, was so heavy, that they have often to import from China. The Government revenue is $2d.$ a lb., or 24s. a cwt.; less than £5,000,000 per annum. If the duty were reduced to 10s. per cwt., and the market and supply extended to all

parts of India, the consumption would, at the lowest, be 16 ounces a-week to each individual. The present consumption is 200,000 tons, but it might be expected to increase to about 650,000 tons, which at a duty of 10s., would give to Government, £6,500,000—so that, by doing justice to the Indians, you would be doing an act of justice to yourselves. These were facts which must prove to every one, that a finer field for the prosecution of our trade could not be found. There was one other point on which he felt it his duty to touch. The people of this country had been exerting themselves for the Abolition of Slavery, and while he was on the coast of Africa, engaged in attempts to check Slavery at its source, he saw enough of its ravages there to make him regard it with horror, and rejoice in its downfall; but there were still five or six millions of Slaves in British India; and so imperfectly was their existence known, that Mr Macaulay, who had £10,000 a-year for assisting in making out a code of laws for India, was not able to procure information under what laws these Slaves existed. In Malabar, he knew that the masters conceived themselves to have the power of life and death over them, and Government documents had described them as scarcely bearing the appearance of humanity. It was stated, that a grown man costs from 15 to 20 rs.; a lad of 16 years of age, from 12 to 20 rs.; and a girl of 8 or 10 years old, from 5 to 15 rs.—p. 123. Thus it would be perceived, that the value of a Slave in British India, was 20 rs., or 40 shillings! Why, in the West Indies, before Emancipation, £40 would have been a poor price. Even human flesh and blood has little comparative worth in the Eastern Empire, over which England professes to exercise a mild and paternal sway! During the recent discussions on the charter given to the East India Company, a clause was put in, that Slavery should be abolished—it passed through the Commons—but ultimately was struck out, and he was satisfied, that this gross system of oppression would never be done away with, till the moral force of public opinion was brought to bear upon it, as in the case of West India Slavery. He had thus gone over briefly, the different aspects of this subject, and he would leave others to be disposed of by his friend Mr Thompson, who was too well known as the friend of freedom, not to come forward energetically in this matter, after having accomplished so much for the Slave in the West Indies. (Cheers.) It was to him a source of delight that his powerful mind and eloquence would be turned to the great cause now before them, and that he was now about to devote his energies in demanding that that Slavery which disgraced India, should be abolished for ever—and whether the natives on the Oronoko, or the Caffres on the East coast of Africa, or the Aborigines of New Holland, were to be destroyed without a helping hand being held out to save them. (Cheers.) He rejoiced in announcing that there were great hopes that something would be done for India, as well as for other distant parts of the empire; and he adverted to this view of the subject, because he felt strongly in reference to the present condition of this empire, his impression was, that the power given to this small island, was given for great and holy purposes, not merely for political and commercial purposes, but for extending to distant parts of the world the blessings of Christianity, and giving to them our language and laws, and literature, as well as our religion. He was not one of those who looked on the fall of empires as emblemized in the growth of individuals—that nations, like them, had their rise and fall, their manhood, and decrepitude, and decay. He held that though individual trees of the primeval forest might decay, yet, as it was with the trees of the forest, so was it with a nation—it might

go on flourishing throughout all ages, until this earth had passed away, and it had fully fulfilled the designs intended by its great Creator. If he adverted to the fate of Nineveh, and Babylon, and Rome, he might be tempted to ask if their ruins taught us another lesson; they had passed away, but they fulfilled not the duties intrusted to them. Take, as an example, the magnificent city of Jerusalem, where the great Founder of our creed sprang into existence—now an abiding place for the Turk, and the refuge of the wild beast of the forest; and had we any right to expect that this vast empire, on which the sun never sets—that, while setting in the vale of Clyde, it rises on the vale of the Derwent—had we any right to expect that it would not go as those empires which it had succeeded? He admitted there was a distinction between maritime and territorial powers—that the latter have within them the seeds of dissolution, and have a natural tendency to break up into small communities; but a maritime power might be compared to the spider's web, which vibrated to the centre when touched at any one of its extremities. The sea became the connecting link over a great extent of territory, and bound all together. We had, in addition to all these, the art of printing, and he admitted that now, man had no right to hold property in his fellow-man; but, above all, we had that principle of Christianity that raised us beyond all the other nations of the earth. There were some who had the idea that we are to be scattered to the winds of the earth, and that this beautiful island will become a silent and nameless tomb to those who come after us; and there be those who believe that this nation is to be the nucleus round which all the Christianity of the earth is to centre. We are now fulfilling all prophecy—we are spreading abroad the blessed Gospel to all lands—we are translating God's word into all languages; and he could not help thinking that we who were thus spreading the doctrines of the Cross, in unison with the decrees of the Founder of our creed, that a higher and nobler prospect yet awaited us. He advocated the cause of the Missionaries. They had already done great good in spreading the knowledge of our religion. He had found them inculcating, amid the savages of the desert, the principles of the Cross. He had seen them in India; but with what confidence could they be listened to by a people who were so deeply injured by our policy? He had often heard these simple people say, "Your religion is excellent in theory, but bad in practice. You are angels in language, but demons in deeds." (Hear.) If you are animated by a desire to send forth the Missionary on his high and holy purposes, as a messenger of peace and civilization, and to carry those glad tidings that make men happy here and hereafter, then extend protection to those to whom they are sent, and who deserve our sympathy from their very ignorance and weakness. He had that night asked them, from selfish considerations, to do justice to India; but, above all, he would declare to them that they could not do justice but it must produce a blessing, nor injustice, however slight, but it must produce evil. After pointing out the deep responsibility that rested upon all in this matter, Mr Martin concluded his address amid loud cheering, by proposing the first Resolution:—

"Resolved,—That this Meeting, while acknowledging the political, commercial, and social importance of our Colonies, deem it the imperative duty of the State to protect the lives and rights of the Aborigines, in the transmarine possessions of the Empire, and would especially entreat public attention towards One Hundred Millions of our fellow-subjects in British India."

Mr PATRICK LETHEM seconded the Resolution. There could be but one

opinion in reference to the sentiments which had been expressed; they must go to the heart of every Christian. Where was the Christian whose heart did not sound high in the cause of propagating the gospel throughout all India. They had been struggling long for it, and it was their duty to go on, till they had accomplished the mighty, mighty work.

Mr THOMPSON said, he looked forward to the time when he should have an opportunity of addressing them at length, after he had fully studied the subject, and acquired that information which was necessary in soliciting their attention to so important a question, and in unfolding to them the condition, moral, social, and political, of those towards whom this Society directed its beneficial operations. They had heard enough, however, from Mr Martin, to induce them to enter on the great work; and he doubted not that, in its prosecution, they would set such an example, as all the existing Anti-Slavery Societies in the kingdom could safely and honourably follow. He rose to recommend to them to sanction the transactions which had taken place that day in the Committee of the *Glasgow Emancipation Society*. At a meeting of that Committee, it had been resolved to carry out, to the utmost extent of its power, the designs of the *London Aborigines Society*; and he now solicited their approbation and their aid, in seconding this lofty and noble design on the part of the Committee. In this city, they must be aware, long ere this, of the objects of the two Societies; the Anti-Slavery Society and the Aborigines Society were, indeed, one—they both regarded the fate of suffering men and women—they both regarded the condition of distant and uncivilized tribes, wherever oppressed and enslaved;—above all, they would direct their attention to five or six millions of men on the Continent of India. They were aware that they had subjects composed of all tribes throughout the earth. For two centuries and a half, Europeans and their descendants had been pursuing a course of oppression towards the tribes of Indians on the Continent on the other side of the Atlantic; from the Gulf of Mexico to the Bay of Fundy the soil had been sprinkled and saturated with the blood of thousands and tens of thousands of natives. He had himself wandered along the banks of beautiful rivers, once peopled by a race of free and noble-minded beings, that were now known no more; their tribes extinct, and their names almost forgotten:—

“They waste us—ay, like April snow,
In the warm sun we melt away;
And fast they follow as we go,
Towards the setting day;
Till they shall fill the land, and we
Are driven into the Western Sea.”

Many of these were our fellow-subjects at this hour, and were to be found in New Brunswick, in Upper and Lower Canada, in Nova Scotia, in the numerous and distant islands of the sea; and, to rescue them from utter destruction, by the influence which we possess, by the enterprise and might of public opinion, and the energy of that faith we possess, you are called on to make a bold and persevering effort. In New Holland there were 1,000,000 of human beings our fellow-subjects; and in Van Diemen's Land how had the peaceful inhabitants been treated. We plundered them of their soil, took the inheritance which God had given them, and when we found them practising the law of retaliation, we resolved to drive them from the island; and now there was not a single native to be found on the shores of Van Diemen's Land. (Hear.) After enumerating the thousands of our fellow-subjects existing in the various Colonies, and referring to

the cruelties practised upon them, Mr T. proceeded:—It may be said by some that they were too distant for our aid and sympathy. Too distant! they were not too distant to be sought out and plundered; they were not too distant to feel Britain's power; why, then, too distant to feel her mercy? How dread was our responsibility! Was not our food bedewed with their tears, and were we not answerable to Heaven for our dominion? Are not the oracles of God with us? Is not our profession high—our light refulgent—our power omnipotent? And shall we rob them, and not have to render a final account hereafter? Are we not called on, by every acre taken from them—by every instance of their wrongs—by every murdered victim gone into another world, to appear at the bar of God, there to call for vengeance on our atrocity—by every scene of suffering India now presents—and by the tears, and groans, and sighs, and imprecations of tribes, the most distant, both in the North and in the South—are we not called on to rise, and, hushing the harsh voice of threatening and dictation, to speak in accents of mercy and love; and, instead of stretching out the sword of extermination, to extend to them the hand of mercy? (Loud cheers.) This is what we call on you to-night to do, and for that purpose to form a union between the *London Aborigines Society*, and the *Emancipation Society of the city of Glasgow*. He did not know a more favourable period than the present for entering on this great and good work. They had triumphed in the West Indies, not merely in snapping the fetters of the Slave, but in moulding and fashioning (a miracle in the history of the world) the will and conduct of the Slaveholder. They were in peace, and the vessel of the State glided gallantly on. They had time and leisure to bestow on this subject; and, if they held off now, he trembled for the hopes of the Aborigines. Mr T. then spoke of the importance of the contest. Who that had conquered in the West did not now turn to the East? Who did not know that there were millions of Slaves still groaning beneath oppression? Let him go to the chambers of the East, and behold them there. Who could contemplate the history of injured India, without trembling for his own country? A land of endless riches, of surpassing beauty, of illimitable extent, teeming with myriads of human beings—a land of boundless capacity, and yet a land of Slavery, a land of idolatry, full of the habitations of horrid cruelty; where famine, and pestilence, and hydrophobia, and murder, and every oppression, stalk hand in hand—

“Eternal summer gilds her yet,
But all except her sun is set.”

A hundred millions of human beings, who might have been civilized, who might have been Christianized, yet swarming with incendiaries, and robbers, and assassins, and mendicants, the oppressors and the oppressed! And this is British India! Not the India which belonged to the Great Mogul, but British India! governed by chartered sovereigns in Leadenhall Street, and a Board of Control in Downing Street. We found the people peaceful, and mild, and industrious, but had transcended in the philosophy of injustice, all who went before us, surpassing even their Moslem conquerors, and going before all our competitors. We had ground them down till their capacity was exhausted, and had demanded more than they were able to produce. And this was British rule! Have we given them Christianity? No; the history of India will prove that impediments have been thrown in the way of the Missionaries; the meritorious and sublime labours of the Baptists were checked; they had to leave the field, and betake themselves to Serampore, before an inch of ground could be got on

which to plant the cross. Was not the police called out to guard the idols, and support given to the worship of filthy, soul-polluting idolatry? The pilgrims have been taxed ere they could presume to wash in the stream of the Ganges, and widows have been taxed before they could lay themselves on the funeral piles of their husbands. All this had been done, and would there be no day of retribution? Was God asleep, or was he indifferent to abominations like these, and would he not call us to account? "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?" Mr T. then called upon them to make that night the starting point, the commencement of a new career of agitation for the subjects of our foreign dependencies, and proceeded to remark upon some statements of the Editor of the *Journal of the Royal Geographical Society*, (Sir John Ross, and others,) who seemed to have made light of the sufferings inflicted on the Aborigines of distant Colonies. He also stated some facts, to point out the little value placed upon human life by many of the settlers, who in some of the Colonies had been accustomed to shoot the natives like crows, and then went on to eulogize the despatch of Lord Glenelg, in reference to the treatment of the Caffres on the settlement of the Cape of Good Hope. The slaughter of these wandering tribes he described as cold-blooded in the extreme; in one instance, the slaughter of 4000 of them, and the seizure of 60,000 of their cattle, and the burning of their houses, was spoken of by a British Officer, as a chastisement, certainly, but by no means an extreme one. Mr Thompson, in pointing out the benefits that could flow from their labours, said much good would be done by means of application to newly-appointed Governors, before their leaving this country, and by laying before them proposals for the better treatment of the Aborigines; much benefit would also follow similar interviews with emigrants, by imbuing their minds with humane and Christian notions, in respect of their native fellow-subjects; he showed the effect this might produce, by giving a statement of the numbers who emigrated annually from this country. In enumerating some of the favourable aspects of their cause, he mentioned that there were a number of gentlemen, of the East India proprietary, anxious for a settlement of the land tax in India,—and who would willingly co-operate with them for that purpose. He also stated, that Lord Brougham, who devoted such surprising energy to every cause with which he connected himself, had promised to give them the aid of his master mind and intellect in the work. Mr Thompson, in again referring to the *Aborigines Protection Society*, and to the sincerity with which they advocated the cause, observed that they now wanted the aid of public opinion, that which triumphed in the Anti-Slavery cause; they had discovered that this was a *sine qua non* in the work,—that a little pressure from without was necessary for its promotion. If the Directors or the Board of Control were to be plied with any thing like success, it must be through the medium of the sanctified public opinion of the country. After some other remarks, Mr Thompson sat down amid great cheering, by proposing the next Resolution:—

"*Resolved*,—That this Meeting have heard with great satisfaction, of the Resolution of the Committee of the *Glasgow Emancipation Society*, to promote the objects of the "BRITISH AND FOREIGN ABORIGINES PROTECTION SOCIETY;" and, believing that the benevolent ends sought to be accomplished by the latter, are in perfect accordance with the design and constitution of the former Society, do heartily approve of the union, and pledge themselves to afford their cheerful assistance in promoting the united objects of both Societies. That the designation of the Society, shall now

be, "*The Glasgow Emancipation and Aborigines Protection Society*," having for its object, the Universal Abolition of Slavery, and the Protection of the Rights and Liberties of the Aboriginal Inhabitants of the British Colonies; and that the present Office-Bearers, and Committee of Management, be requested to continue their services for another year."

The Rev. WILLIAM ANDERSON seconded the Resolution, after a few remarks.

The Rev. JOHN EADIE, in moving a vote of thanks to Mr Martin, said, he would not speak, because it was unnecessary, of the peculiar properties and qualifications which that gentleman possessed, for the high and holy enterprise to which he was devoting his energies—the calm and convincing eloquence, the vast amount of information, the sound political views, the enthusiastic benevolence, by which his address was characterized. The subject was one of thrilling interest, and called loudly for their support, by bringing to it every humane and every Christian feeling. Mr E. then proposed the Resolution, which was carried unanimously:—

"That the special thanks of this Meeting are due to Robert Montgomery Martin, Esq., for the interesting address he has now delivered to this Meeting."

The CHAIRMAN, in name of the meeting, thanked Mr Martin for his able exposition of the present state of India. After being made acquainted with the evils existing there, it was their duty to do every thing in their power for a redress of them. They were great advocates for the amelioration of our own taxes at home, and they should not neglect those that pressed so heavily upon India. He might state, as a commercial man, that he entirely concurred in Mr Martin's views as to free trade, and he believed he spoke the sentiments of the commercial men of Glasgow, when he said, that they were thoroughly anxious to have a real free trade—that while they were anxious to have British manufactures sent to India, at a low rate of duty, they were anxious that the productions of India should be admitted into Britain at a low rate also. (Hear.)

Mr MARTIN, in acknowledging the vote of thanks just tendered him, said he had spent ten years away from his native land, in visiting her Colonies, and he had since spent five years at home, endeavouring to promote the improvement of these Colonies. He began at last almost to despair, but was, nevertheless, strengthened by the feeling that he had a duty to perform totally unconnected with the success that might attend his labours. He had, first in Edinburgh, and now in Glasgow, received such encouragement as was calculated to cheer him in his efforts, but highly as he estimated the thanks they had so generously given him, they would be of little avail if his own conscience did not afford him support. It was with regret that he charged England with having pursued towards her Indian dependencies a course of conduct worse than that which had been followed by any who went before her; and he could say, with sincerity, that he would rather suffer greatly than be at this moment a subject of Britain in British India. And were they to take no steps to put an end to that system? Or were they to go on till a day of retributive justice came, as come it certainly would? He felt assured that they could not do this without bringing down a calamity, not only on the nation, but on themselves as individuals. They should remember that there was an individual responsibility, as well as a national one. For himself he recognised it as his sole duty on this earth, as far as his abilities permitted him, to extend the blessings of knowledge and Christianity to the most distant parts of the earth. No matter what sphere a man was in—he had always the power of doing

some good; he might be sowing seed, which some day or other would produce an abundant crop. They knew well that a time would come, when sickness, and sorrow, and old age, would chill the heart of the proudest; and when that time did come, there was but one thing that could give satisfaction to the mind, and that must spring from the conviction that they had, in every act of their life, done all that lay in their power to pity and relieve those suffering ones, who, like themselves, were made in the image of an all-merciful Creator. If they had done this, they would have nothing to fear—they would have no feeling of alarm or terror at the closing scene of life, lest, perhaps, they should be tried and found wanting in the balance. He would leave Glasgow with the feeling of his mind confirmed, that something would yet be done, to remove from this country the brand which was so broadly stamped upon it. They had begun the good work, by destroying the traffic in their fellow-men; and he now contemplated with a delight which he could not express in language, the time when all nations on the face of the earth should be free, enjoying the fruits of the Gospel, and when all nations should be gathered into one fold, and sit under one shepherd. In conclusion, may this kingdom be that prophesied tree, whose branches are to extend throughout the world—may our land, rich in its resources, beautiful in its prospects, be the means of circulating to the utmost limits of the earth, the knowledge of God and his commandments. (Cheers.)

Dr. WATSON moved a vote of thanks to the Managers of the Chapel, and to the Chairman, which being given, the meeting separated.

SUBSCRIPTIONS AND DONATIONS.

| | | | | | | | |
|--------------------------------------|----|----|--------------------------|---|-----|----|-----|
| A. | | | George Duncan, | 0 | 5 | 0 | |
| Ebenezer Anderson, | £0 | 5 | 0 | John Douglas, Esq., of Barloch, | 1 | 1 | 0 |
| Alexander Allan, | 0 | 10 | 6 | Rev. John Duncan, | 0 | 5 | 0 |
| Joseph Afleck, | 0 | 5 | 0 | G. C. Dick, | 0 | 5 | 0 |
| Rev. William Anderson, | 0 | 5 | 0 | DONATIONS. | | | |
| David Anderson, | 1 | 1 | 0 | From Ladies' Emancipation | | | |
| Rev. William Auld, | 0 | 5 | 0 | Society, | 42 | 10 | 0 |
| B. | | | Do. do., part Pro- | | | | |
| William Bankier, | 0 | 10 | 6 | ceeds of Bazaar in the | | | |
| Charles Bryson, | 0 | 5 | 0 | Monteith Rooms, | 185 | 2 | 10½ |
| Peter Bruce, | 0 | 7 | 6 | Baptist Friends at Leeds, & | | | |
| Robert Bruce, | 0 | 2 | 6 | Mr George Thompson, | 5 | 0 | 0 |
| M. B., | 0 | 5 | 0 | Friends of Emancipation at | | | |
| Thomas Brown, | 0 | 5 | 0 | Falkirk, & Mr Johnston, | 6 | 8 | 1 |
| Thomas Binnie, | 0 | 5 | 0 | Do. do. at | | | |
| Hugh Brown, jun., | 1 | 1 | 0 | Hamilton, & Mr W. Logan, | 0 | 14 | 0 |
| John Barr, | 1 | 1 | 0 | First Relief Congregation, | | | |
| Archibald Brown, | 0 | 5 | 0 | Lanark, & Rev. J. Bor- | | | |
| Robert Burns, | 0 | 5 | 0 | land, | 4 | 0 | 0 |
| Rev. John Borland, Lanark, | 0 | 10 | 6 | Society for Religious Purposes in George | | | |
| David Boyd, | 0 | 5 | 0 | St. Chapel, (Rev. Dr. Wardlaw's.) | | | |
| Andrew Boggie, | 0 | 5 | 0 | Miss Fullarton, | 0 | 5 | 0 |
| Robert Barclay, | 1 | 0 | 0 | Do., 1838, | 0 | 5 | 0 |
| William Brown, | 0 | 5 | 0 | A. Ferguson, | 0 | 5 | 0 |
| Rev. William Brash, | 0 | 5 | 0 | Do., 1838, | 0 | 5 | 0 |
| James Beith, | 0 | 10 | 6 | Donald Macintyre, | 1 | 1 | 0 |
| Walter Buchanan, | 2 | 2 | 0 | Do., 1838, | 1 | 1 | 0 |
| C. | | | J. S. Blyth, | 1 | 1 | 0 | |
| William Craig, | 1 | 1 | 0 | Do., 1838, | 1 | 1 | 0 |
| Dr. Crawford, Bridgeton, | 0 | 5 | 0 | John Campbell, | 0 | 5 | 0 |
| James Cocker, | 0 | 10 | 6 | Mrs Campbell, | 0 | 5 | 0 |
| W. D. Cocker, | 0 | 10 | 6 | John Gray, Argyll | | | |
| James Cairns, | 0 | 5 | 0 | Street, | 0 | 5 | 0 |
| John Croom, | 0 | 5 | 0 | Do., 1838, | 0 | 5 | 0 |
| James Clark, | 0 | 5 | 0 | Matthew Lethem, | 1 | 1 | 0 |
| William Chisholm, jun., | 0 | 10 | 6 | Do., 1838, | 1 | 1 | 0 |
| Robert Connell, | 0 | 5 | 0 | John A. Fullarton, | 0 | 10 | 6 |
| Thomas Craig, 1837, | 0 | 5 | 0 | Do., 1838, | 0 | 10 | 6 |
| Do., 1838, | 0 | 5 | 0 | James Milliken, | 0 | 5 | 0 |
| COLLECTIONS. | | | Do., 1838, | 0 | 5 | 0 | |
| At Dr. Wardlaw's Chapel, | | | | Dr. Wardlaw, | 0 | 10 | 6 |
| June, 1837, | 7 | 19 | 4½ | Thomas Wilson, | 0 | 5 | 0 |
| — Do. do., 8th Nov., | 9 | 10 | 1 | A. R. Henderson, | 0 | 5 | 0 |
| — John Street Relief Cha- | | | | E. | | | |
| pel, 27th Dec., | 2 | 12 | 7 | William Easton, | 0 | 10 | 6 |
| — Dr. Wardlaw's Chapel, 14th | | | | Rev. John Edwards, | 0 | 5 | 0 |
| Feb., 1838, | 3 | 7 | 7½ | Rev. Greville Ewing, | 0 | 10 | 6 |
| — Dr. Heugh's Chapel, 16th | | | | Rev. John Eadie, | 0 | 5 | 0 |
| April, | 8 | 8 | 8 | F. | | | |
| — Mr Thompson's Lecture | | | | James Fleming, | 0 | 5 | 0 |
| at Irvine, | 1 | 12 | 6 | Friend, (D. A.) | 0 | 5 | 0 |
| — Do. Dublin, | 6 | 1 | 0 | Do., (A. M. M.) | 0 | 2 | 6 |
| — Do. Leeds, | 18 | 0 | 0 | Rev. Charles Findlater, | 2 | 2 | 0 |
| — Do. Sheffield, | 30 | 0 | 0 | John Fleming, Esq., of Clare- | | | |
| — Rev. W. Anderson's do. at | | | | mont, | 2 | 2 | 0 |
| Strathaven and Lesmahago, | 1 | 0 | 0 | William Ferguson, | 0 | 10 | 6 |
| D. | | | G. | | | | |
| James Drummond, | 0 | 5 | 0 | Alexander Graham, | 1 | 1 | 0 |
| Alexander Dawson, | 0 | 5 | 0 | | | | |
| James Duncan, Mosesfield, | 0 | 5 | 0 | | | | |

| | | | | | | | |
|---|---|----|---|---|---|----|---|
| George Gallie, | 0 | 5 | 0 | Andrew Miller, West Nile St., | 0 | 5 | 0 |
| Thomas Grahame, | 5 | 0 | 0 | Thomas Muter, | 0 | 5 | 0 |
| William Graham, | 0 | 5 | 0 | Alexander Mitchell, | 0 | 5 | 0 |
| Archibald Greenshields | 0 | 5 | 0 | Anthony M'Keand, | 0 | 10 | 6 |
| Robert Grahame, Whitehill, | 5 | 0 | 0 | John Maxwell, M.D., | 0 | 5 | 0 |
| John B. Gray, | 1 | 1 | 0 | John M'Leod, Brunswick St., | 0 | 10 | 6 |
| William Gunn, jun., 1837, | 0 | 10 | 6 | Ninian M'Gill, | 0 | 10 | 6 |
| Do., 1838, | 0 | 10 | 6 | N. | | | |
| William Gilmour, Writer, | 0 | 5 | 0 | William Nairn, | 0 | 5 | 0 |
| H. | | | | P. | | | |
| David A. Hardie, 1837, | 0 | 5 | 0 | James Proudfoot, | 0 | 5 | 0 |
| Do., 1838, | 0 | 5 | 0 | John Poynter, | 0 | 10 | 6 |
| John Hamilton, | 0 | 5 | 0 | Richmond Picken, | 0 | 5 | 0 |
| John Hardie, | 0 | 5 | 0 | Rev. Thomas Pullar, | 0 | 5 | 0 |
| William B. Hodge, | 0 | 5 | 0 | Rev. James Paterson, | 0 | 5 | 0 |
| Rev. Dr. Heugh, | 0 | 10 | 6 | William P. Paton, | 2 | 2 | 0 |
| Rev. Alexander Harvey, | 0 | 5 | 0 | Do., additional, | 2 | 0 | 0 |
| I. | | | | R. | | | |
| Charles Inglis, | 0 | 5 | 0 | Robert Rettie, | 0 | 5 | 0 |
| J. | | | | William Robertson, | 0 | 5 | 0 |
| Robert Jameson, | 0 | 10 | 6 | John Reid, | 0 | 10 | 0 |
| Rev. John Johnstone, | 0 | 5 | 0 | S. | | | |
| K. | | | | James Scott, | 0 | 5 | 0 |
| Kenneth W. Kirkland, | 0 | 5 | 0 | William Smeal, | 0 | 10 | 6 |
| Alexander M'K. Kirkland, | 0 | 10 | 6 | Alex. Stevenson, Bannockburn, | 0 | 5 | 0 |
| Robert Kettle, | 0 | 10 | 6 | William Strang, | 0 | 5 | 0 |
| Alexander Kellar, | 0 | 5 | 0 | William Stewart, | 0 | 5 | 0 |
| Hugh Kennedy, | 0 | 5 | 0 | Semple & Co., | 1 | 1 | 0 |
| Rev. David King, | 0 | 10 | 6 | Thomas H. Slater, | 0 | 5 | 0 |
| Rev. Dr. Kidston, | 0 | 5 | 0 | Rev. J. Stirling, Kirriemuir, | 0 | 5 | 0 |
| John Ker, | 3 | 3 | 0 | John Small, | 1 | 1 | 0 |
| L. | | | | David Smith, | 1 | 1 | 0 |
| William Lothead, jun., | 0 | 5 | 0 | James Stewart, | 0 | 10 | 6 |
| Robert Laing, | 0 | 5 | 0 | Robert Sanderson, | 1 | 1 | 0 |
| Thomas Lochhead, | 0 | 5 | 0 | Rev. Dr. Stark, Dennyloan- | 0 | 10 | 0 |
| William Lang, | 0 | 5 | 0 | head, | | | |
| Patrick Lethem, | 5 | 0 | 0 | T. | | | |
| Andrew Liddell, | 0 | 10 | 6 | Archibald Todd, | 0 | 5 | 0 |
| Thomas Lee, | 0 | 5 | 0 | James Turner, Thrushgrove, | 0 | 5 | 0 |
| Rev. William Lindsay, | 0 | 5 | 0 | George Thorburn, | 0 | 10 | 6 |
| Henry Langlands, | 0 | 10 | 6 | V. | | | |
| M. | | | | Peter Virtue, | 0 | 5 | 0 |
| Robert Mason, 1837, | 0 | 5 | 0 | W. | | | |
| Do., 1838, | 0 | 5 | 0 | William Watson, Hawick, | 0 | 10 | 0 |
| Do., additional, | 0 | 5 | 0 | Walter Wilson, do., | 1 | 0 | 0 |
| Robert Mathie, | 0 | 5 | 0 | John Wilson, do., | 0 | 5 | 0 |
| Robert Mackay, | 0 | 5 | 0 | George Wilson, do., | 0 | 5 | 0 |
| Robert Miller, | 0 | 10 | 6 | Samuel Wilson, | 0 | 10 | 6 |
| Alexander Martin, | 0 | 5 | 0 | Robert Wylie, | 0 | 5 | 0 |
| Robert Miller, Bookseller, | 0 | 5 | 0 | John Williamson, | 0 | 10 | 0 |
| David Muir, Kilwinning, | 0 | 5 | 0 | James Wallace, | 0 | 5 | 0 |
| Right Rev. Dr. Murdoch, | 0 | 10 | 6 | William Wardlaw, | 0 | 10 | 6 |
| Alexander M'Leod, | 0 | 7 | 6 | Thomas Wilson, & J. Millen, | 0 | 5 | 0 |
| Samuel Moir, | 0 | 5 | 0 | James Watson, | 0 | 10 | 6 |
| James Milliken, | 0 | 5 | 0 | William White, | 1 | 1 | 0 |
| Robert Miller, London Street, | 0 | 5 | 0 | George Watson, | 0 | 10 | 6 |
| John M'Gregor, | 0 | 10 | 6 | Rev. Dr. Wardlaw, | 0 | 10 | 6 |
| Rev. James M'Tear, | 0 | 5 | 0 | Rev. M. Willis, | 0 | 5 | 0 |
| Edward Morris, | 0 | 5 | 0 | Archibald Watson, | 1 | 1 | 0 |
| John M'Leod, Argyll Street, | 0 | 10 | 6 | Charles Whish, | 0 | 5 | 0 |
| John Murray, Bowling, | 0 | 10 | 6 | Y. | | | |
| Robert M'Gregor, | 0 | 10 | 6 | Andrew Young, | 0 | 5 | 0 |

Every person subscribing 5s. per annum, is a Member of the Glasgow Emancipation Society, and is entitled to receive a copy of all its publications.—Subscriptions will be thankfully received by MR BEITH, the Treasurer, 93, Glassford Street; and by MR SMEAL, one of the Secretaries, 161, Gallowgate.

THE TREASURER OF THE GLASGOW EMANCIPATION SOCIETY.

Dr.

Cr.

August 2d, 1838.

| | |
|--|------------|
| To Cash on hand at last Balance, | £7 12 6 |
| Sale of Tickets at last Annual Meeting, | 17 17 10½ |
| Donations from Ladies' Emancipation Society, | £42 10 0 |
| Do. part Proceeds of Anti-Slavery Bazaar, | 185 2 10½ |
| Annual Subscriptions, per William Smeal's Book, | 227 12 10½ |
| Sales of Pamphlets, per do., | 88 17 0 |
| Collections:—Dr. Wardlaw's Chapel, 19th June, 1837, | 28 8 6½ |
| At Meeting in do. to appoint Delegates, 8th November, | £7 19 4½ |
| In Rev. William Anderson's, to hear do., 27th December, | 9 10 1 |
| In Dr. Wardlaw's, to hear Mr Thompson, 14th Feb., 1838, | 2 12 7 |
| In Dr. Hough's, to Petition Parliament, 16th April, | 3 7 7½ |
| Collections at Lectures by Mr George Thompson:— | 8 8 8 |
| At Irvine, after paying Expenses, | £1 12 6 |
| Sale of Tracts at Dublin, &c., | £9 0 0 |
| Deduct one-third to Edinburgh Society, | 2 17 6 |
| Free Proceeds of Lectures at Dublin, | 6 1 0 |
| Do. do. Leeds, | 18 0 0 |
| Donation from Baptist Friends, | 5 0 0 |
| Free Proceeds of Lectures at Sheffield, | 30 0 0 |
| | £59 1 0 |
| Deduct one-third to Edinburgh Society, | 19 13 8 |
| Balance, after paying Expenses of Lectures, by Rev. William Anderson, at Strathaven and Lesmahago, | 39 7 4 |
| Remittance from Friends of Emancipation at Falkirk, per Mr Johnston, | 1 0 0 |
| Do. from Hamilton, per Mr William Logan, | 6 8 1 |
| Do. from 1st Relief Congregation, Lanark, per Rev. John Bortland, | 0 14 0 |
| Donation from Society for Religious Purposes in George Street Chapel, (Dr. Wardlaw's,) 1837, | 4 0 0 |
| do. 1838, | £5 19 0 |
| | 4 18 6 |
| | 10 17 6 |
| Balance, amount due by the Society, | £472 9 0½ |
| | 220 13 0 |
| | £593 2 0½ |

August 2d, 1838.

| | |
|--|----------|
| By Printing 1500 Annual Report and Speeches, 6000 Williams's Narrative, and 5000 Sturge's Report, | £85 16 6 |
| Expenses of Public Meetings, Meetings of Committee, Fees to Officer, &c., | 31 9 4 |
| Amount paid the Society's Agent, Mr George Thompson, | 150 0 0 |
| Expenses of Petitions to Parliament against the Apprenticeship System, | 96 10 0 |
| By Newspaper Offices, for Advertising and Printing Proceedings of Meetings, | 166 4 5½ |
| Expenses of Delegates to London Anti-Slavery Conventions, | 70 18 9 |
| Amount paid for Newspapers sent to all parts of the Kingdom, with Accounts of Society's Meetings, and transmitted to France, the West Indies, and America, | 15 19 9½ |
| Postage of Circulars to Ministers, and of Letters and Newspapers from America, | 31 8 0½ |
| British Emancipator, and other Publications from the London Central Negro Emancipation Committee, &c., | 41 7 4 |
| Carriage, Portage, and Booking of Parcels, | 3 7 10 |

£593. 2 0½

GLASGOW, 2d August, 1838.—The Undersigned having examined the above Account, and the relative Vouchers, find it to be correct; and the Balance due by the Glasgow Emancipation Society, is Two Hundred and Twenty Pounds Thirteen Shillings.

JOHN M'LEOD.
JOHN S. BLYTH.

The undermentioned Works ought to find a place in the Library of every Friend of Freedom. They may be had of GEORGE GALLIE, Buchanan Street, and WILLIAM SMEAL, Gallowgate, Glasgow:—

BRITAIN AND AMERICA UNITED IN THE CAUSE OF UNIVERSAL FREEDOM: Being the Third Annual Report of the *Glasgow Emancipation Society*; containing important information relative to the West Indies; progress of Emancipation in the United States; history of the Revolution in Texas; interesting movements of Religious Bodies in Great Britain, &c.—*Price 1s.*

THREE YEARS' FEMALE ANTI-SLAVERY EFFORT, IN BRITAIN AND AMERICA: Being a Report of the Proceedings of the *Glasgow Ladies' Auxiliary Emancipation Society*, since its formation in January, 1834; containing Sketch of the Rise and Progress of the American Female Anti-Slavery Societies; and valuable communications addressed by them, to Societies and individuals in this country, &c.—*Price 6d.*

DISCUSSION ON AMERICAN SLAVERY, between Mr GEORGE THOMPSON, and the Rev. R. J. BRECKINRIDGE, of Baltimore, U.S. This is a work of permanent interest. It contains an admirable exposé of American Slavery, "the vilest," according to the venerable Wesley, "that ever saw the sun;" and an able refutation of the sophistries of its arch-apologist, the Rev. Mr Breckinridge.—*Price 1s.*

THE BRITISH EMANCIPATOR; an *Anti-Slavery* Newspaper, conducted under the superintendence of the Central Negro Emancipation Committee in London. Published every alternate week. This Journal is particularly recommended to the notice and support of the Friends of the Anti-Slavery Cause.—*Price 4d.*

THE WRONGS OF AFRICA: A Tribute to the Anti-Slavery Cause. By Miss M. B. TUCKEY. "Shall I not visit for these things, saith the Lord?" Second Edition. Dedicated to GEORGE THOMPSON, Esq., the unwearied Advocate of the Slave, and the Uncompromising Denouncer of Slavery, wherever it exists. Neatly done up in watered silk, or embossed cloth, with gold title.—*Price 9d., 1s., and 1s. 6d.*

"This tiny volume of poems, published by the *Glasgow Ladies' Emancipation Society*, possesses inestimable value in our eyes. Amid the habitual grossness of too many men of average honour and honesty, the purity of the Ladies of Great Britain has preserved a high tone of public decorum and refinement. We would cherish in them the same incapability of looking upon Slavery in any light save that of a moral degradation of the Slaveholder—an unutterable stain of the character—as the best preservative of that regard for the rights of man upon which alone public morals can be safely based. The sensitive purity of woman, shrinking even from the contamination which is in the presence of guilt, clears our moral horizon: her gentle perseverance in well-doing must save from relapse. In Miss Tuckey's verses we find the sentiments we seek for in woman, expressed without affectation, and with much of the eloquence and music of poetry."—*Glasgow Argus.*

"This pretty little volume, emblematic in its form of woman and of virtue, is in reality what its unassuming title proclaims it to be, "*A Tribute to the Anti-Slavery Cause.*" Nay, it is in our estimation, a tribute to religious liberty and humanity. It is impossible for any one whose feelings are not seared by an inordinate attachment to the acquisition of wealth, from the miserable labour of the Slave, or whose heart, like the proud monarch of Egypt, is not insensible to the sighs and tears of the oppressed, to read the simple but pathetic stanzas which it contains, without feeling the alternately kind and stern principles of nature awakened. The public, we trust, will appreciate the talents of the lady who has thus devoted her genius to the best interests of humanity. Feminine gracefulness, softness of affection, purity of thought, and firmness of purpose, appear in every page; and when freedom has such an advocate,—man, who, had he not been degenerated, would never have been enslaved, should love liberty the more, and thank our amiable authoress for pleading his Emancipation."—*Glasgow Liberator.*

"A very pretty little volume of short poetical pieces, which do infinite credit to the talents, taste, and good feeling of the fair Authoress. Several of the poems contain passages of striking beauty and interest, portraying, in the most vivid colours, some of the most harrowing features in the lot of the wretched Slave. We earnestly recommend the little work to the patronage of the Anti-Slavery public. We trust the second edition will find equal acceptance with the first."—*British Emancipator.*

"A lovely and elegant Tribute from woman's hand, to the Anti-Slavery Cause. It is the harp of Erin strung to the woes of African Slaves. Irish minstrelsy has a peculiar sympathy with the sufferings and sorrows of oppressed and weeping humanity. Miss Tuckey has pleaded well, and with pathos, for justice for Africa. She remembers them that are in bonds, with a woman's heart, and presents her prayer for the Negro, while she mourns the dying Slave with female tenderness. She makes the voice from the West Indies, utter its most piteous lamentations over a lost child, and the grave of a murdered Slave, in accents of deep-toned poesy; and, by her address to Britannia, she appeals to our national honour."—*Scottish Pilot.*

(Circulated by the Aborigines Protection Society.)

THE HISTORY, ANTIQUITIES, TOPOGRAPHY, AND STATISTICS OF EASTERN INDIA: comprising the districts of Behar, Shahabad, Bhagulpore, Gorkuckpoor, Dinajepoor, Puraniya, Rungpoor, and Assam; in relation to their Geology, Mineralogy, Botany, Agriculture, Commerce, Manufactures, Fine Arts, Population, Religion, Education, Statistics, &c. Surveyed under the orders of the Supreme Government, and collated from the Original Documents at the East India House, with the permission of the Honourable Court of Directors. By MONTGOMERY MARTIN, Author of the "*History of the British Colonies.*" In three Volumes.

The Committee of the *Aborigines Protection Society*, deeply impressed with a conviction of the importance of the facts stated by Mr Montgomery Martin, in the accompanying Introduction to the Third Volume of his work on "Eastern India;" and desirous of summoning the attention of the British public to those facts with reference to the ultimate adoption of measures on behalf of the vast native population of British India, have resolved on circulating, as generally as possible, a document containing a mass of invaluable official information resting on the highest authority, and claiming the immediate interference of the community. The Committee further venture to express their earnest hope, that the Editors of the Press throughout the country, will feel that the case now presented to public notice, is one of such vital importance, as to demand all the aid that can be rendered by the powerful efforts of every journal in the kingdom, alive to the interests of humanity and Christianity.

